

SEVEN GOD-
LY AND LEAR-
ned Sermons, preached by
the Reuerend Father in God
JOHN IVEY, late Bishop
of Salisburie.

Neuer before imprinted.

*Newly published to the glorie of God, and
benefit of his church.*

LACTANT.

*Nostre voces licet aura misceantur atque euanescent, tamen pla-
runque permanent literis comprehensa.*



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Ro: Russ.

To the most Reuerend
Father in God, my L. of Cantur-
burie his Grace, Primat of England,
and of his Maiesties most Honou-
rable priue Counsell.



Offer here vnto your
Grace a kind of pre-
sent: which if it be va-
lued by the greatnes,
is but small ; if by the
goodnesse either of it
selfe, or of my duetifull affection to-
wards your Grace, is surely great. Cer-
taine Sermons are they of that reuered
learned Father of so worthy memorie
B. Iuel ; which hauing receiued of a
friend, and reserued by me some good
time in writtē hand. (howbeit faithful-
ly written, as I trust shal after appear) I
could no longer, no longer, I say, could
I be either so iniurious, or so enuious to
the publike good, as not to publish the
to the glorie of God, and benefit of his
Church. And if the renowned Orator

73
Tully

The Epistle.

Tully could not indure to haue the least & meanest of his painfull trauels perish or be lost, were it but some familiar Epistle or letter, as is apparēt by that he wrote to his friend *Varro* in the like case: *Etsi idcirco erat illa epistola*, Albeit the letter which *Caninius* caused mee to write (but as I take it, had forgotten to cal for) were stale and out of season, yet haue I sithēce deliuered it vnto him for thee: *Quia nolui perire lucubrationē meā*, saith he. Nor blame him pardy, for why should so sweet a veine of wit and eloquence flow out in vaine? Then what reason were it that these so many, so learned, so godly, so eloquent Sermons of this reuerēd Father & great Diuine; especially treating, not as *Tully* doth, of matters earthly, but heavenly, not of things temporal, but eternal, not of the Commonwealth of the Romans, but the sauing health of al christians: I say, what pity were it that these his so sūdry & worthy labors, should either be smothered

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thered vp in hugger mugger, or buried
in obliuion, or *προσηλυσιον* wile alwaies im-
propried, ingrossed, & restrained vnto
any one, & not rather imparted, diuul-
ged & made common vnto many one,
for the generall behoofe of the present
age, & so offuture posteritie? They are
in Philosophie (as your Grace well
knoweth) rules both antient & authen-
tike: *Bonum quod communius, quo diutur-*
nus, eo melius, Good things the more
they stretch themselves to the benefit
of many, & the more durable they are,
the better they are. For as *Lactan-*
tius saith, and saith verie well, *Nostre vo-*
ces &c. Our words once vttered, dis-
solue & vanish into ayre: but let them
be put in writing, or *print*, and for the
most part they remaine vnto all succee-
ding ages. Wherefore not long to hold
your Grace (being holden sufficiently
with your publike trauels for the good
both of Church and Commonweale;
for which to Almighty God, to his ex-
cellent

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cellent Maiestie, & to your Grace we
are, and I trust, shalbe stil more & more
beholden) It may please your Gr. to
accept this small *μενημοσυνην*, or *μνημοσυνην* of
my thankfull dutie, & dutiful thankfulness;
of whom I am bold to say truely,
which I adde without flatterie, that
next after God the meane liuelihood I
haue, whatsoeuer I haue, by your Graces
meane I haue: & therefore do pray
and ought to pray, and will not cease to
pray; that like as the Almighty hath in
speciall fauour placed you in so high
roome of honour & aboue others graced
you; so he will continue forth his
louing kindnesse & gracious fauor towards
you; so he will multiply his spirituall
gifts, & heavenly blissings vpon
you, to the glorie of his name, the good
of his Church, and your Graces incessant
comfort both here and for euer.

Your G. most bounden
as com. I. K.

SEVEN GOD-

ly and learned Sermons, preached by the reuerend Father

I. IVEL, Bishop of
Salisburie.

1. Corinth. 4. vers. 1. 2.

1. *Let euery man esteeme vs, euen for the Ministers and Stewards of the secrets of God.*
2. *Now is there no more required of the Stewards, but that they bee found faithfull.*



Carely beloued in our Lord and Sauiour Iesus Christ, The people of the citie of Corinth, to whome S. Paule wrote this Epistle or letter, were at great strife, contention, and variance among themselves, as touching the Preachers of Christs Gospell,

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Gospell, and Ministers dwelling among them. For, whereas God had sent them store of Preachers, as Peter, Paul, Apollo, Cephas, and such other, which were notable in the ministration of God; they of these great gifts and benefits of God, tooke occasion of strife, tooke (I say) occasion of great contention and debate among themselves. For whosoever liked Peter best, would say, I hold of Peter; whosoever thought Pauls Doctrine better than Peters, would say, I stand of Pauls side; whosoever againe thought that Apollo excelled the rest, would say, I hold with Apollo. And thus of their owne fancies, they tooke occasion of strife, & found fault with the preaching of Christs Gospell. As for Peter, as for Paul, as for Apollo, they all preached one thing, they taught one Doctrine, there was no strife, no debate, no dissension among them. Yet notwithstanding, though the Scholemasters agreed, the Disciples and Schoolers could not bee at one: though they all preached one and the same Doctrine,

yet

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yet could not the people fancie their
Preachers alike. And therefore Paul
concluded before, and said; Let no
man reioyce in men, for all is yours,
whether it bee Paule, or Apollo, whe-
ther it bee Cephas or the world,
all is yours. And hereupon followed
these words of his, that you heard
read vnto you. As for vs (saith
Saint Paule) esteeme vs as the
Ministers of Christ: whatsoeuer
they bee that Preach vnto you the
Gospell of **G D D**, regard them
as the Stewards of the secrets of
God.

So it happeneth oftentimes that ei-
ther the people iudge too much of the
Preachers of Gods word, or else they
iudge too little: Sometime they attri-
bute vnto them too much honour, some-
time againe they giue them too little
honour: Sometime they credit them
too much, sometime they beleue them
nothing at all. So are the people
alwaies inconstant, so are they mo-
ued on either side. When Paule
and Barnabas at Listra began to **AA.14.**
B 2 preach,

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preach, by and by the whole multitude of the people thought them to be Gods and no men, so that with they erected Altars, they brought their Sacrifices, their oxen, their calves, their sheepe, minding to haue sacrificed vnto them, and Paule they called Mercurius; Barnabas, Iupiter. This was too great an honour. And therfore when Paule and Barnabas vnderstood the same, they rent their clothes, tore their owne garments, run in among the people, cried out and said: Yee men and brethren, why doe yee this? So likewise Peter being appointed by God to goe to Cornelius the Captaine, so soone as he came in vnto him, by and by Cornelius met him, fell downe at his feete, and worshipped him, hee thought him a God and no Man. And thus, as yee see, sometimes the people offended too much on that hand, and gaue more honour and reuerence vnto Gods Ministers than God himselfe required, or they looked for: Sometimes againe on the other hand, they gaue them no reuerence, they attri-

Act. 10.

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attributed no honour vnto them, they did set too little by the Preachers of Gods word; and this was a fault on the other side.

When Christ in our nature began first to preach, and set abroad his fathers will, and the glad tydings of the Gospell, the people forthwith found fault with him; he is, said they, but a Carpenters son, we know his Father, we know his Mother, he was neuer set to Schoole, how can this man haue learning: Afterward, when the Disciples and Apostles of Christ preached and taught the people, and beganne to speake with strange tongues, in so much that e-
uery man maruailed to heare his owne speach and language, both Medes, Persians, and they of Mesopotamia; yet said the people, these men are full of new wine. And this was too little honour. Therefore if the Preacher bee too much honoured, then is God dishonoured: if hee bee despised and nothing set by, then is Christ himselse despised, and not re-
garded.

Iohn.6.

Act.2.

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garded. They that said Christ was a Carpenters sonne, a man vnlearned, and such a one as neuer went to schoole: they that said the Apostles of Christ were full of new wine, spake not this of any priuate malice or hatered that they bare either vnto Christ, or his Apostles, but onely to bring Gods word to shame, only to bring Christs holy Gospell out of credit with the people: this was their entent and purpose, and nothing els. Therefore Saint Paule in this place sheweth the Corinthians how they should esteem the teachers of gods holy word, how they should thinke and iudge of them. For the people sometime esteeme most a policicke man, such a man as by his great wit is able to conclude Peace and Leagues betwæne Princes, they regard him that is of stout courage and learned in the Lawes, they set most by him that is eloquent and able to perswade; yea and they regard him not that is not excellently learned, and sene in all Sciences: but heere
Saint

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Saint Paule sheweth them, that they should not esteeme the Preachers of Gods Gospell as men politicke, as men of great wit, as men of stout courage, and learned in the Law as men eloquent, and excellently well sene in sciences: but as the Ministers of Christ, and Stewards of the secrets of God. Thus should the Ministers of Christ bee esteemed, and thus ought the teachers of Gods word shew themselves, as Ministers of Christ, and dispensers of Gods secrets. And therefore saint Paule in another place saith; We come not to preach our selues, but all our preaching, all our teaching, all our Doctrine, is that you know Iesus Christ; as for our selues, wee are but your seruants. So Christ himselfe; *Qui de se loquitur, gloriam propriam querit*, Hee that speaketh of himselfe, seeketh his owne glorie, saith Christ. So Paule likewise, *Quid Petrus, quid Paulus, quid Apollo, nisi Ministri*? What is Peter, what is Paule, what is Apollo? thinke you them any other than

2. Cor. 4.

Ioh. 7.

1. Cor. 3.

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than the seruants and minifters of God : Paule hath planted , Apollo watered , but God hath giuen the encrease. The encrease came not from Peter , not from Paule , not from Apollo , but from God alone. Apollo , Paule , and Peter , are nothing els but the minifters and seruants of God ; God is he that giueth the encrease , God alone is hee that giueth the encrease. When the great Citie of Ierufalem vnderftood of Iohn the Baptift , and began to feeke vnto him , they asked him , What art thou ? Hee answered them , *Ego vox clamantis in deferto , Parate viam Domini.* I am , faid hee , a man not worthy to be eftemed , I am but a messenger sent vnto you , I am nothing els but a voice to cry , Prepare you the way of the Lord. So Mofes and Aaron that had the conducting of the people of God , when the whole Campe was in a tumult and uprore , and the people ran in rage againft them , like to haue flaine them , they ftretched out their hands and

Iohn 1.

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and said , *Non contra nos , sed contra* Exod. 16.
Dominum, nam nos qui sumus? This stir,
this hurly burly, this tumult, that you
make is not, said they, against vs, but
against God; for alas, what are we? we
are but Gods seruants, Gods messen-
gers, appointed to lead and guid you.
Thus therefore ought euery man es-
teeme the Preachers of Gods gospel,
as messengers, as seruants, as Mini-
sters of Christ, thus ought euery man
thinke, and iudge of them.

But what kind of seruant is this
Preacher, what manner of Minister
is he? Saint Paul saith, He is the Ste-
ward and Dispenser of Gods secrets, he
setteth foozth, and sheweth abroad the
mysteries of his holy Gospel. And these
mysteries that S. Paul here meaneth,
(to conclude in one word) are none
other than the Articles of our Faith:
That Christ is the Sonne of God, con-
ceiued by the holy Ghost, bozne of the
virgine Marie; that he was crucified,
dead, buried, descended into Hell, rose
again, and sitteth at the right hand of
his Father; that by his blood, our sinnes
were

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were washed away ; that our bodies shall at the last day arise , and we possesse eternall life . These be the secrets , these be the mysteries , that the Ministers of Christ, the seruants and Stewards of God , do vtter and declare to Gods people : no wisdome of man is able to compasse this , no learning of this world able of it selfe to expound these hidden secrets . For saith Saint Paul , *Animalis homo non percipit ea quæ sunt ex Deo* . The naturall man perceiueth nothing of the spirit of God , he vnderstandeth not such things as are of God . It is foolishnesse vnto him , and he can not perceiue it , for it must be spiritually discerned . Christ himselfe also , *Non ex hominibus , nequè ex voluntate carnis , sed ex voluntate Dei* , they which are Gods children, and able to vnderstand his mysteries , are such which are not borne of blood , nor of the will of the flesh , nor of the will of man , but of God . When Christ had asked of Peter what he thought of him , and Peter had said , *Tu es Christus , filius Dei*
vini,

1. Cor. 2,

Ioh. 1,

Math. 16,

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vini, Thou art Christ the Sonne of the
lyuing God: He answered, O hap-
pie art thou Simon the Sonne of Ionas,
for flesh and blood hath not opened
that vnto thee, but my Father that is
in Heauen. These mysteries there-
foze are onely opened by the spirit of
God, by Gods only working, not by
any wisdom of man, not by any cun-
ning and great learning of this world.
Now therefore, saith Saint Paul,
thinke thus of vs, iudge vs to be the
Ministers and seruants of God, and
marke well whether we reueal vnto
you Gods mysteries, and his holie
Gospell; Consider with your selues,
and see whether wee open vnto you
Gods hidden Secrets: By this shall
you know, whether wee be the ser-
uants and dispensers of Gods myste-
ries.

But like as in S. Pauls time, there
was dissention, strife, & great debate,
euen amongst the Christians, and such
as professed the name of God: So like-
wise in our dayes, (good Bretheren)
euen in the time that wee our selues
haue

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haue seene, there hath been disoord and parts-taking among vs. Some haue said, I will beleue the old learning: some againe haue said, I will beleue the new: some haue said I will credit this man: some I will beleue that man. And thus the father hath fallen out with the sonne, the Mother with the daughter, the brother with his brother, and one neighbor with another; ech man defending that part, which he himselfe best liked. But alas, (good Bretheren) this is no new thing, this hath been from the beginning, and euen in Christs time. For at what time Christ himselfe walked here on this earth, & began to preach the glory of his father, some said he was a good man, some other said no, some said he was a Prophet, some other said he was none, but one that deceiued the people, some reioyced that it pleased God to send such a Preacher as Christ was, some againe despised his doctrine, and said, he had a deuill. These words the people then spake of Christ, these words, I say, they spake of Christ himselfe.

Ioh. 7.
Luk. 7.

Ioh. 7.

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selfe. He was called a Samaritane, a Luk. 7.
wine-bibber, a friend of publicans and
sinners, a seducer of the people. There-
foze, it is the lesse maruaile if such
wozds be now at these dayes spoken,
as were spoken in the beginning of
the Church; if such wozds be spoken
against vs, as were spoken against
Christ himselfe. But S. Paul hath here
giuen vs a rule, whereby to know the
true seruants of Christ, and Stewards
of Gods secrets. Christ was the true
Prophet, and why so? because he prea-
ched his fathers will. What euer I haue Ioh. 15.
heard of my Father, saith Christ, the
same haue I declared vnto you. Saint
Paul was the true seruant of Christ,
and steward of his secrets, and why
so? because he labored in Gods vine-
yard, he preached, he taught, moze than
all the rest of the Apostles of Christ did,
Laboravi plus quàm ceteri omnes. I haue 1. Cor. 15.
labored more than all the rest of the A-
postles haue done. Therefoze was he
the true and faithfull minister of Gods
mysteries, because he thus diligently
alwaies taught Gods Gospell, and the
glorie

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glozie of his name: for this cause I say, and none other, was he the Steward and dispenser of Gods secrets. So were the Patriarches, and the Prophets, the true seruants of God, because they declared the will of God. And here haue we to consider, that Christ which was the true Prophet, the Apostles which were the true Ministers and Stewards of Christ, the Patriarches & Prophets, which were the true and faithfull seruants of God, were all greuously afflicted, persecuted from place vnto place, and lastly put to most cruell death. This I say, hapned to Christ himself, and all his Apostles, S. Iohn the Euangelist only excepted. And yet was Christ Gods owne sonne, the Apostles were the true Ministers and Stewards of Gods secrets. And therefore if we shall in our time see the Preachers of Gods word afflicted, the Teachers of the Gospell of Christ persecuted, the Stewards of Gods secrets miserably tormented, yet let not vs (good Bretheren) let not vs giue ouer and shrink from Gods gospell, let vs
const

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consider that this is no new thing, no strange hap, but such as hapned to the Patriarches, to the Prophets, to the Apostles, yea, and to Christ himselfe.

Now then, let vs take this rule of S. Pauls, and thereby let vs trie whether the Preachers in times past, the Popes, the Cardinals, the Bishops, were the true seruants of God, Stewards and dispensers of his holie secrets. There are at this day some that be called Bishops, some that be called Cardinals, & they say that they carry vp the Church of Christ, and are the props & pillers of the same: and therefore in token therof they haue alwaies pillers bozne befoze them. At this day the Bishop of Rome calleth himselfe a generall Bishop, an vniuersal Bishop, not ouer this part, or that part, but ouer all Christendome; yea, & he saith, he is the head of Christs Church: he saith that he hath power ouer Kings, ouer Princes, he hath power ouer purgatorie, ouer Soules departed, ouer Devils, ouer Angels: he can pardon
not

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not only sinnes alreadie done, but such also as shall be at any time hereafter committed : and that he can not mistake the Scriptures of God, that he can not erre, and be deceiued : what euer he doth, all is well done: no man can iudge him and sit vpon his doings. I speake not this of malice, I speake it not for any grudge or hatred I owe to his person, God is my witnesse, I neyther know him that now is, nor any of them that haue heretofore time been Bishops of Rome. But all these their doings are written, all these words which I haue here spoken, are written I say, even in their owne Lawes and Decrees; the places may be alleaged and brought forth. Alas, these are glorious titles, to be called vniuersall Bishop, and head of Christs Church, to haue dominion ouer Kings and Princes, to haue power ouer Purgatorie, ouer Soules departed, ouer Devils, ouer Angels, to haue authoritie to pardon sinnes past, & sinnes hereafter to be committed, not to erre, not to be deceiued; all these are glorious and

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and triumphant titles, as you well see. But let vs now take Pauls rule, the rule I say that S. Paul hath here giuen vs, and let vs by the same trie, whether the Bishops, the Cardinals, the Popes, haue heretofore time, or at this time, do dispense vnto vs the mysteries of the Gospell, as Stewards of the secrets of God: whether they do preach & teach the Gospell of Christ, as the seruants and Ministers of Christ. Alas, we see they do nothing lesse, they do, we see, nothing lesse than set forth the Gospell of God, & the gloze of his holy name. How then can they call themselves Pastores, when they feede not Gods sheepe: how can they call themselves watchmen, when they haue no regard to Gods flocke: how can they call themselves pillars of the Church, yea, and the head of the Church, when they shew themselves rather destroyers of the Church of Christ, and not members of the same: Alas, if they be not Gods seruants, whose seruants are they: if they be not Dispensers & Stewards of Gods secrets,

C

of

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of whose secrets are they Stewards ?
if they be not so much as members,
how are they then the Pillers & head
of Christs Church ?

Saint Paul goeth further and saith,
It is not sufficient to be called Ser-
uants, to be called Ministers, to be cal-
led stewards of Gods secrets, but it is
further required at the Stewards hand,
that he be found faithful. In this world
the Master committeth the order of his
house to the gouernance of his Ste-
ward; the disposing of his whole liuing,
& order of all other things, he commit-
teth only to his Stewards wisdom: &
he looketh that he be found faithfull in
all his doings. And if this be in worldly
things, if the Master here in this world
will look for, & require faithful dealings
at his Stewards hands, in such things
as are but transitorie, & of little value:
how much more then will God require
faithfulnesse in his Stewards, as tou-
ching things Eternall, things Hea-
uenly, and the disposing of his secrets.
But from the beginning, even from
the first beginning of the world, there
haue

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haue been alwayes vntrustie and wicked Stewards. For, at what time God framed man, and placed him in Paradise in great ioy and pleasure, the Deuill enuying this his felicitie, became a wicked Steward, and said vnto Adam, Tush, ye shall not dye, eate of this fruit, ye shall not dye, Gen. 3.
God doth but mocke with you: for he doth know that in what euer houre ye eate of it, your eyes shalbe opened, & ye shall be as God, knowing both good & euill. And thus he became a most wicked Steward. Ieremy also the prophet saith, that in his time ther were wicked and vntrusty Stewards: *Curruunt* saith he, *at ego non misi, loquuntur*, *at ego non sum loquutus illis*, They run, saith God, Ier. 23.
but I sent them not, they haue spoken, but I spake not vnto them. So Christ himselfe said, that in the later dayes there should come false Stewards, false Prophets, false Preachers, and say, *Hic est Christus*, *illic est Christus*, Math. 24.
Lo, here is Christ, there is Christ; and should do great wonders and tokens, in so much that, if it were possible, the

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2. Theff. 2.

verie chosen should be brought into error also. Antechrist in likewise shall come saith Paul, The man of sinne, the sonne of perdition, he shall exalt himselfe aboue all that is called God, he shall sit in the holie place, in the Temple of God, in the conscience of Men: and when he commeth he shall not say, I am Antechrist, I am a false Prophet, I am a wicked Steward; but he shall rather say, I am a true Prophet, I am a faithfull Steward, I am Christ the Sonne of God, yea I am God himselfe. Now therefore how will you know the true seruant, from the false Minister, how will you trie the faithfull Steward from the unfaithfull? Mary, saith S. Paul, if he doth his Masters will and comunaundement, if he doth all those things faithfullly that his Master requireth at his hands, if he this doth, then is he a faithfull Minister and a trustie Steward. By this shall you know him, by this token, & none other shall you sone discern, whether he be a faithfull Steward, this is the point of a trusty seruant. And therefore
God

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God vnto Ezechiel his prophet, and so by him to all such as shall become his Stewards & Preachers of his Gospel, saith, I haue appointed thee a Watch- Eze ch. 3.
man ouer my house of Israel, to crie vnto my people, therefore take good heed to the words of my mouth, and giue them warning at my commandement: thou shalt heare it at my mouth, saith God, and then shalt thou pronounce it vnto my people. So Paul was bould to say, *Quod accepi à Domino, tradidi vobis*, 1. Cor. 11.
That which I deliuered vnto you, receiued I of the Lord: what thing soeuer I receiued of the Lord, that haue I deliuered & shewed vnto you, without adding any thing thereto, or diminishing any thing therefro. Euen so, Christ himselfe said, *Sermo quem audistis non est meus, sed patris mei qui misit me*: The doctrine which you hear is not mine, but his that hath sent me: These words that you haue heard, are not mine, but my fathers that sent me: I do but my Fathers message, saith Christ, all that I teach, all that I preach vnto you, is nothing else but
C 3 the

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Ioh. 7.

the will of my Father. By this therefore (my Bretheren) shall you sone trie whether they are true seruants of God: for if they shall only disclose vnto you the wil of God, if they shal preach vnto you the secrets of Gods Gospell, & the glory of his holie name, then are they true seruants, then are they Christs ministers, & faithfull dispensers of Gods secrets. But if they teach you not the sincerity of Gods Gospel, if they preach not vnto you the mysteries of Gods word, if they disclose not vnto you the will of God, if they do not this; then are they not Gods seruants, then are they not Christs Ministers, nor Stewards of Gods secrets. And therfore saith S.

3.Ioh. 1.

Iohn in his Epistle, If any man come vnto you, & bring not this doctrine, receiue him not into your house, neither salute him: if any man, saith he, come vnto you, & teach you any other Gospel, than this that I haue preached, let him not enter into your house, do not so much as bid him, God speed. So Esay the prophet, If they speak not according to this word, they shall haue no morning light.

Es. 8.

Now

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Now as touching the variance & di-
uersity of opinions nowadaies, as tou-
ching the dissention & controuersie that
is at this time among vs I would to
God that all such as defend & maintain
the Popes authoritie & power, would
be content to be iudged by this rule, to
be tried by this only rule that S. Paul
here giueth. These are the most & the
greatest controuersies, wherupon hath
risen all the contention & variance that
we haue seen; whether we should haue
a Communion, or a priuat Masse: whe-
ther the Communion should be mini-
stred vnder both kinds, or not: whether
we ought to haue our Prayers in our
vulgar tongue: whether we should haue
and set vp in our Churches any grauen
Images: and whether we may law-
fully haue the Scriptures in our com-
mon tongue, that every man may read
and vnderstand them. These are, I
say, the controuersies, whereon han-
geth all our debate. But now let vs see
and consider, whether such as taught
you to haue a priuate Masse: such as
would haue the Communion ministred
vnder

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The first Sermon.

Under one kind alone : such as taught you to worship Images: such as would you to pray in an vnknown tongue: such as would not suffer you to haue the knowledge of Gods word and his gospell: let vs I say, according vnto S. Pauls rule, see whether they were the true Ministers of Christ, & faithful stewards of the secrets of God ; let vs weigh whether they disclosed vnto you the mysteries of Gods word, and whether their doctrine agreed with the gospell of Christ.

Luk. 22.

Christ at his last Supper ordeyned a Communion, for the comfort of all our Soules; but they turned this into a priuat Masse, that one man should receiue alone. This was contrarie to Christ, contrarie to that he ordeined. And how then should we esteeme them, as the Ministers of Christ, & Stewards of the secrets of God : Christ ministred this Communion to his Disciples in both the kinds ; yet they notwithstanding ministred it vnder one kind alone, they robbed the people, and took the cup from them. And this was contrary to Christ,
and

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His institution. And how then should we esteeme them as the ministers of Christ, & stewards of the secrets of God? God gaue vs in commaundement to make no grauen Image: they taught that we should make ourselues grauen Images, that wee should kneele, that we should bowe, that we should creepe vnto them, and that we should offer & sticke vp candles befoze them.

This they taught to bee necessarie doctrine, and that our saluation depended therupon. This haue they done, you all right well know, and this contrarie to the expresse commaundement of God. And how then should wee esteem them as the ministers of Christ, and Stewards of the secrets of God? S. Paul willeth our pzaiers in the congregation to be such, to be red and song in so plain a tongue, in so distinct and knowne a language, that the common people may vnderstand them, and so altogether may answere the minister, and say Amen. And this was vsed in the Patriarches, in the Prophets, in the Apostles, in the old Doctours times,

1. Cor. 14.

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times, in the Primitive Church: and yet there haue beene men, and now are, that would haue the praiers in Latine, in a tongue to vs strange and vnknowne, and in a tongue that few or none vnderstand. And how then can they say they are the Ministers of Christ, & Stewards of Gods secrets? God, in the old Law, gaue in charge to his people, that they should haue his Law alwaies befoze their eyes, that they should haue his commandements written in their hands, on their sleeues, on their doore thresholds, in the skirts of their garments. This God himselte commaunded. And Christ in the new Law, *Scrutamini Scripturas*, saith he, *illa enim testimonium perhibent de me*, Search ye the Scripturs, for they do bear witnesse of mee. And yet this notwithstanding, notwithstanding Christ commaunded vs to searthe the Scripturs, yet you your selues haue known men, and such as were Preachers, forbid you to haue Gods Gospell in your hands, would not suffer you to haue the holy Testament of Christ in your houses,

Num. 15.
Deut. 10.

Ioh. 5.

The first Sermon.

houses, no nor in the Churches for all men to read. This was contrarie to Gods commandement, and the mind of our sauiour Iesus Christ. And how then can they say they are the Ministers of Christ, & Stewards of Gods secrets? Christ said vnto Peter, *Amas me? pasce oues meos, pasce agnos meos, pasce gregem meum*: Peter (said Christ) lo-uest thou me? feed my sheepe, feed my lambes, feed my flock: But our great clearkes, our Popes, our Cardinals, our Bishops, would seldome or neuer make a Sermon; they fed not Gods sheepe, they fed not Gods lambs, they had no regard to Gods flocke: and how then could they say, they were the Ministers of Christ, and Stewards of Gods secrets? I leaue out much of purpose, good brethren, I wittingly ouerpasse here many things els, that I could say herein; the time would faile me, if I should reherse vnto you al those things wherin they haue most shamfully abused theselues. But iudge you, my brethren, by thesethings only which I haue here shewed vnto you,

Ioh. 21.

The first Sermon.

you, whether they should be esteemed as the Ministers of Christ and Stewards of the secrets of God: Christ willed them not only to be Stewards but faithfull Stewards, faithfull ministers, faithfull dispensers of his secrets. If to do nothing be the faithfulness that God requireth in them, if this bee the charge that Christ demandeth of them, then may wee well call them the seruants of God and ministers of Christ: otherwise how can we say, that they are the Stewards of Gods secrets, and faithfull dispensers of his hidden mysteries?

Saint Paul goeth forth and saith; It is but a small thing that I should be iudged of you. Saint Paul notwithstanding he was an elect vessel of God, to beare abroad the glorie of his name, notwithstanding hee was the greatest of the Apostles, and a faithfull dispenser of Gods secrets; yet some men said that hee was vnlearned, some said hee was no Minister of Christs, some said that there were many other Preachers better than hee. And this was

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was spoken of him even by the Christians, and such as professed Gods name. And thus a great number of the people iudged that S. Paul was not the seruant of God, was not the Minister of Christ, was not a Steward of Gods secrets. But S. Paule appealed from them, he appealed from their iudgements, and said; It is but a smal matter for me to be iudged of you, or of mans daie &c. Here may wee see what a bold courage, what a stout stomacke was in S. Paul, when he durst thus openly, and as it were, to their faces, appeale from the peoples iudgement, and so bzing them befoze the dreadfull maiestie of the eternall God. This was a great courage of his, this was a signe that hee little or nothing feared the force of the people. But this he did, because he wel knew that what euer befell him in this wolzd, what euer punishment hee suffered in this life, he could not miscarie befoze God, hee could not doe other than well in the life to come. And therefore likewise in another place hee bouldly said
vnto

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unto the people, I am pure from the bloud of all men, I haue kept back nothing that was profitable, I haue hid nothing from you, but haue shewed you all the counsell of God. And so, where, at this day some men there are which say that this Doctrine which is now preached unto you, shall againe haue a change, that this Religion shall be taken away and once againe altered, that it can not long stand & continue: to such we boldly answer here as S. Paule to the Cozinthians did, that it is but a smal matter for vs to be iudged of you, that we much force not what you iudge and deeme of vs. For we haue kept nothing backe from you, we haue disclosed unto you al the counsell of God. But if such change doth happen, if any alteration of our Religion doth chance, as possible enough it is so to come to passe, yet is it not (good brethren) a thing to bee reioyced at, it is not a thing wherat we should triumph and be glad.

For oftentimes when God seeth his benefits misused, when he perceiueth his

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his Gospell little regarded, when hee
esprieth his holy word neglected and no-
thing set by: then he pulleth from vs
again his benefits earst bestowed,
then he taketh away his word from
out of the congregation, then hee will
not suffer the light of his hclly Gospell,
any longer to shine vpon them. And
this when he doth, he doth it onely for
our sinfulness, only for our owne sins
& wretchednesse. For so in times past
he said by Ose his Prophet; For the
wickednesse of my people I will get me
away, they shal not see me. So Christ
himselfe also said; *Auferetur à vobis reg-* Mat. 21:
num Dei, The kingdom of God shalbe
taken from you, & giuen to the heathen
which shall bring forth the fruits of it.
But alas, when Gods kingdom is ta-
ken away, in whose kingdom and do-
minion do the people then liue? when
Gods gospel & his word is no longer
preached, what learning, what doctrin,
what discipline is there left to bee
taught? And this oftentimes commeth
to passe by means of our owne sin and
wickednes: that for y misusing of God
and

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and his gospel, we neither haue Gods
Kingdome, nor his Gospell among
vs. But then alas, in what great mi-
serie, in what wretchednesse, in what
wofull case shall wee stand? For if
Gods Kingdom be shut from vs, whi-
ther shall we fly? If the light of his gos-
pell be taken from vs, what light shall
be left vs? If God will get him away
from vs, who shall bee our succour?
And therefore no man ought to reioice
hereat, no man ought to be glad of such
a change. But though Gods kingdom
be taken away from vs, though Gods
Gospell bee no more preached vnto vs,
though God fly from vs, and will hide
himselfe away, yet is God and his
gospel nothing thereby altered; God
is still one, and the same God, his gos-
pell is the same gospel that it was be-
fore, his Kingdome continueth in one
stay and estate, it is not changed nor
altered. For saith Christ, *Calum & ter-
ra transibunt, verbum autem meum non
transibit*: Heauen and earth shall perish,
but my word shall not perish. And a-
gain, *Porta inferorū nō praeualebūt aduersū
illud*:

Mat. 5.

Mat. 16.

The first Sermon

illud: The gates of hell shal not preuaile against it. And therefore S. Paul hauing on his side this word of God, which neuer changeth, but alwayes continueth one and the same: hauing, I say, this word of his which shal neuer perish, and against which the verie gates of hel shal not preuaile, he was bould to appeale from the slaunderous iudgement of the people, and say, I passe not what you thinke of me, It is but a small matter for mee to bee iudged of you, or of mans day, &c.

Good people, you haue here heard declared vnto you, and thereby you may well perceiue, that S. Paul notwithstanding hee was the seruant of God, an elect vessell of the holy Ghost, and the chiefest Apostle of Christ; yet was euill spoken of and misliked euen of the Christians, and such as professed the name of God: notwithstanding he was indeed the true seruant of God, the minister of Christ, and a faithfull dispenser of the secrets of God, yet could not all men speake wel of him, al men could not giue him a good report. And therefore to cause
D them

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them to conceiue a better opinion of him, and report of him none other than he deserued, he here willeth them, that they should first weigh well and consider his doings, they should examine his doctrine, and the gospel that he had preached amongst them: they should marke well and see whether he had been a faithful dispenser of the mysteries of Gods gossell, and then so esteeme him, as the minister of Christ, and Steward of the secrets of God. And therefore iudge you nothing (saith he) before the time that the Lord come, which shall bring that to light which is hid in darknesse, and open the counsels of the hearts, and then shall euerie one haue prayse of God. And so in these daies, as Paul in his time was misliked of many, so I say, in these our dayes the ministers of God, and preachers of his gossell, are euill spoken of amongst all men: some say they are vnlearned, they know nothing, they are crafts men, they were neuer set to school, this they haue said, and do yet report of them. Some men say, they preach they cannot tell what, they speake against prayer,

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prayer, against fasting, against almes
deeds, and all other good works; they al-
low nothing that good is, they disallow
in manner all things. This you know
hath bene spoken, and yet is reported of
such as now are ministers in Gods gos-
pell. But hereunto haue I none other
thing to say, than that which S. Paul in
this place writeth to the Cozinthians,
It is sufficient for vs to bee found the ser-
uants of God, the ministers of Christ, &
faithfull dispensers of Gods secrets. In
the meane season doe not you (good bre-
thren) thinke euill of the preachers of
Gods word, report not amisse of the mi-
nisters of Christ, account not them your
enemies, that bring vnto you the glad
tidings of the gospel. When Paul came Acts 17
to Berea from Thessalonica, and began
there to preach the Gospell of Christ,
the people ranne to their bookes, sear-
ched the Scriptures, conferred his
doctrine with the word of God: and
when they found that in all points it a-
greed therewith, then they beleued Paul,
then they embraced his doctrine, then
with willing harts they claued to his dis-
cipline.

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cipline. And as they did, euen so let vs do, good bꝛethꝛen: let vs not iudge rashly of Gods ministers, let vs not ouer hastily giue sentence of them, let vs not report euill of Gods seruants: but let vs well weigh and consider what thing they teach vs, let vs examine & trie their doctrine with the touch-stone of Gods word: let vs conferre their pꝛeaching, their teaching, their discipline, with the Scriptures of the holy Ghost. And this when you haue done, then bee you our iudges; then if you see that we teach you nothing but the mysteries of God, if you perceiue that we onely disclose vnto you the will of God, if you see that wee pꝛeach vnto you none other thing than the secrets of Gods gospel, esteeme vs to be the seruants of God, the ministers of Christ, and stewards of the secrets of God.

The end of the first Sermon.

Psalme

THE SECOND

Sermon.

Psalme 67. 3. 4.

3. *Let the people prayse thee O God, let all the people prayse thee.*
4. *O let the people reioyce and be glad that thou iudgest the folke righteously, and gouernest the Nations vpon the earth, &c.*



What time the Iewes had grieuouſly offended God their Lord, forgotten their obedience towards him, and betaken themſelues to ſtrange gods, euery man wandring after his owne luſt and fanſie; and thereupon God began to plague and puniſh them with ſundry and diuers plagues, and with unſeaſonable weather, ſo that their graſſe, their corne, their fruits, & what euer other commodities ſprang out of the earth, were al in great danger: then Dauid the Prophet, ſeeing all theſe miſeries at once fall vpon the people, called

The second Sermon.

Eze. 18.

them home againe, shewed them how they should returne from their wickednes, & come vnto God. For God desireth not our destruction, he is loth to work reuengement vpon vs when we anger & displease him. In what euer houre the sinner shal returne from his sin, & come vnto me, saith the Lord, I shall be readie to receiue him. As for all his sins that hee did before, they shall not be thought vpon: but in his righteousnesse that he hath done he shal liue. In what euer time a man shall hold vp his hands, acknowledge gods mercy, & be soze for his offences from the bottom of his hart, God asketh no more, he craueth no more at his hands, he is pleased only with his humble repentance. And therefore Dauid in the beginning of this Psalm shewed the people how they shold in this wise come vnto God, & desire mercy at his hands, saying: God bee mercifull vnto vs, and blesse vs, & shew vs the light of his countenance, and be mercifull vnto vs.

And now therefore, when Dauid perceiued that this grace of god, this mercy, this blessing of his was not given in vaine,

The second Sermon.

vaine, was not frustrat & void, he caused all the people to say, Let the people praise thee O God, let all the people praise thee. This is a short sentence, but such a sentence it is, as shall endure and continue for ever. This is our profession, this is our baptisme, this is our religion. It is not sufficient to know the gospel, to know God, to know Christ, but we must confesse the gospel, we must confesse God, we must confesse & acknowledge Christ. The gospel that Christ left vs, is not a song to delight our ears, it is not an harmony to content & please our hearing, but it is a squire to direct our liues by, it is a rule to frame all our doings by. S. Paul saith, To this end hath the grace of God, that bringeth saluatiō, appeared vnto vs, that we should deny vngodlynesse & worldly lusts: and that we should liue discreetly, righteously, and godly, in this world. Therefore hath God giuen vs his gospel, therefore hath he giuen vs his word, that we should according thereunto liue a sober, a discreet, and modest life, saith he. And in another place: That we by the same gospel may
serue

Titus 2.

The second Sermon.

serue and please him in newnesse of life. And so Zacharie that holy Father, beeing filled with the holy ghost, said: that wee beeing deliuered out of the hands of our enemies, might serue him al the daies of our life, in such holinesse and righteousness, as is accepted before him. For like as our professiō is, so shold our liues be. If wee profess the name of Christ, we should liue like christians: if we profess God, we should liue as becommeth the seruants of God. Saint Iohn sayth, For this purpose appeared the Sonne of God, to loose the workes of the diuell: to this end, that all sinne and wickednesse should be left and forsaken. By this are the children of God knowne from the children of the diuell. S. Paul in his Epistle to the Romans saith, befoze God they are not righteous which heare the law, but they that do the law shall be iustified. God reckoneth no man iust for hearing of the law, hee accounteth no man righteous for knowing of his gospel, but for the keeping of his law, for the obseruing of his gospel; though no man indeed be able thorough-
ly

Luke 1.

v. Bp Sand. .
Sermon . 10 .
1631 .

1. Ioh. 3.

The second Sermon.

ly to fulfill and keepe the same. **S.** James **Iam. 1.**
also saith, See that yee bee doers of the
word, and not hearers onely, deceiuing
your owne selues. For if any heare the
word and do it not, he is like vnto a man
that beholdeth his bodily face in a glasse:
for as soone as hee looketh on himselfe,
hee goeth away and forgetteth im-
mediatly what his fashion was. But who
so looketh in the perfect law of libertie,
and continueth therein, (if hee bee not a
forgetfull hearer, but a doer of the work)
the same shall be happie in his deed. If
ye therfore heare the word of God prea-
ched vnto you, if you know the gospell
of Christ neuer so well, if yee dayly and
howerly read and study the same: yet if
you liue not according to the word of
God, if you walke not after the gospel of
Christ, you doe nothing else but deceiue
your selues, you doe I say, nought else
but deceiue your owne selues. **S.** Iohn
the Baptist when he preached and pre-
pared the way of the Lord, hee began
with this lesson, *Penitentiam agite*: doe **Math. 3.**
you (said he) the workes of repentance.
For hereunto are we all called, not only
to

The second Sermon.

to know Gods way , but also to walke
in Gods way : not only to know God &
his name, but also to confesse God and
praise his holy name. Therefore do wee
receiue Christs holy Sacraments, there-
fore are we baptised, therefore eat we the
Sacrament of Christs body, and drinke
his most holy blood. But O mercifull
God, how many are there that say they
know Gods way, & yet walk not in that
way ! how many that say they know
their faith & promise made in baptism, &
yet forsake the same ! how many that re-
ceiue the Sacrament of Christs body &
blood, & yet continue in their old sin & wic-
kednesse ! But God saith , God I say,
1. Ioh. 3. 4. that cannot lye, saith, *Qui manet in pecca-
to non nouit me*, hee that continueth in sin
knoweth not me. Ezechiel declaring the
Ezech. 33. folly of the people in his time , saith : O
these come vnto thee after the manner of
a great people : yea my people sit down
before thee , and heare thy words , but
they doe not thereafter : For in their
mouths they shew themselves as though
they were feruent , but their heart goeth
after their owne couetous lucre. They
haue

The second Sermon.

haue my word in their mouthes , they
speake euer of my name , saith God,
but their hearts are farre from mee.
And so likewise Iude the Apostle of
Christ , *Veritatem Dei verterunt in lu-* Iude 1.
xum , saith hee , They haue turned the
truth of Gods word into riot : they are
vngodly , and turne the grace of our
God into wantonnesse , and deny God.
Paul complaining of the misliuing of
of the people in his time , said , Where- Rom. 1.
as they know God , they glorifie not
God : Where they know his name,
they glorifie not his name . Whosoer
uer he be that taketh vpon him to know
Gods way , and walketh not in Gods
way , whosoer taketh vpon him to
know God and his gospell , and di-
rects not his doings according vnto
Gods will & his holy commandements,
hee doth not confesse God , and glorifie
his holy name . Saint Paul found
fault with the Iewes , and said , For Rom. 2.
your sake is the name of God euill spo-
ken of among the Gentiles : for your
sake , for your euill and corrupt lyuing,
said S. Paul.

God

The second Sermon.

Titus 1.

Esay 29.

Good brethren, let vs consider that as many of vs as say, we know gods way, we know gods word & his gospel; if vertue follow not, if honest conuersation & vpriight living follow not this our profession, we shame God, and dishonour his holy name. *Dicunt se nosce Deum*, saith S. Paul, *sed factis negant*: they say they know God, saith he, they say they know his holy word & gospel, but in their deeds they deny God, they deny his gospel. An horrible thing it is to deny God. The Turks, the Iewes, the Heathen, & Infidels, do not deny God: & yet S. Paul said that in his time Christian men, such as professed the name of god, in their deeds denied god & his gospel. If thou say thou knowest God, if thou say thou knowest his gospel: if thou liue not as God commaundeth thee, if thou liue not as it becommeth a professor of Gods gospel, thou blasphemest Gods name, and dishonorest his gospel. *Ore sue appropinquane ad me*, saith God by his prophet Esay, *corda autem illorum longe absunt a me*: this people draweth nigh vnto mee with their mouthes; but their hearts are farre from me.

The second Sermon.

me. They honoꝛ me with their mouthes
but with their hearts they deny mee.
And in another place God by his Pro-
phet David saith: O thou man, why do- Plal. 50.
est thou preach my lawes, and takest my
couenant in thy mouth? for with the sin-
full thou art sinfull, with the thiefe thou
art a thiefe, with the adulterer thou art
an adulterer.

Therefore, if wee haue the word of
God as a song to delight our eares, if we
turne the truth of Gods gospel into riot
and wantonnesse, if we confesse God
with our lips, & deny him in our deēds,
if we say we know Gods law, we know
his commaundements, and yet liue not
thereafter; we do not prayse God and
confesse his name, but we shame God,
and dishonoꝛ his holy name: we cause
the people to thinke euil of Gods word,
and slander his gospell. And this is the
cause why the common sort of people
iudge, that not to be the gospel, which is
this day preached & taught vnto them;
because such as professe the gospell, liue
not after the gospell, because such as say
they know Gods way, walke not in
Gods

The second Sermon.

Esay 39.

Exod. 20.

Gods way. And thus thzough our owne folly, thzough our owne euill and corrupt liuing, we offend our bzethzen, we offend our selues, and so in them offend Iesus Chzist: and their bloud shall bee required at our hands. Let vs remember what God by the Prophet Esay saith, *Hæc est vera via, ambulate in ea*: This is the true way, walke in the same. Chrysostome saith, if yee heare Gods word preached vnto you, and yee follow it not, yee learne, saith he, but your owne damnation, yee learne nought els but your owne destruction: The words that you heare preached vnto you, shall accuse and condemne you. God sayth, Thou shalt not steale, thou shalt not commit adulterie, thou shalt beare no false witnesse, &c. these words, this law of God wzitten vnto vs, shall accuse, yea, and condemne vs, I say; if wee to our powers follow not the same, if wee walke not and continue in them accordingly. Alas, the verie age of the world, the pzofession that wee haue taken vpon vs, is, or should bee ynough to put vs in remembzance of another life, of another

The second Sermon.

ther world to come. Let vs not take the name of God in vaine, let vs all prayse and extoll God, let our mouthes, our hands, our hearts, and all other our members praise and confesse his name for euer. *Latentur & exultent populi, &c.* O let the people reioyce and bee glad, that thou iudgeth the folke righteously, & gouernest the nations vpon the earth. Thy way, O Lord, is knowne, said Dauid, thy way is knowne vpon the earth, therefore let all people, all nations, yea, all the whole world reioyce and be glad thereat.

Diuers people set their minds on diuers things: some in conquest, some in great power and force of men, some in heapes of money, and treasures of this world, some others, that they are able to make other men feare, and they feare nothing themselves. But all these things are vaine, both conquest, power, and heapes of great treasure, are transitorie, and fade away: but the man of God, that preadeth God, and hath a delight in his Law, setteth his ioy and delight in those things
which

The second Sermon.

Which haue no end, but continue foꝛ euer. And therefore Dauid here saith, Let all the people reioice and be glad, in this thing alone, because thou iudgeth the folke righteously, and gouernest the nations vpon the earth.

Let vs consider if there were a whole Christian nation brought in captiuitie vnder the Turke, in thraldom and subiection vnto him, in such sort that they should neuer heare the Scriptures, neuer receiue the Sacraments, neuer come to the church to pray, but alwaies be where God should be despised, and his name dishonored: consider I say with your selues, in what miserie, in what wretchednesse, in what great thraldome should they be. With what conscience should they be able to abide this? But if it would then please God to deliuer them standing in this state, if it would please God to restore vnto them his Scriptures, if it would please God that they might receiue againe his holy Sacraments, and might come and pray together: if God would thus much doe foꝛ them, O what ioy, what

The second Sermon.

What tryumph, what mirth would they make! Let vs therfoze here consider the estate of Gods Church befoze the time of the Prophet Dauid, & as it was in his time. Befoze the Raigne of Dauid, the Tabernacle of God was broken, the Arke lost, the Scriptures taken from them, the Priests slaine: God made them no answere by Prophet, Angell, noz by dreame: every man ran whither himselfe best liked, without any feare of God, or dread of his Law: so had Saul that wicked King, miserably tossed and turnoyled the same. But it pleased God, by the hands of King Dauid his Prophet, to restore againe his Church so ouerthrowne, to her former estate and condition: it pleased God by him to make vp the Tabernacle againe, to find out the Arke that befoze was lost, to set vp all other things in good stay and order: and this was as much, as if he had called them from death vnto life, from bondage to freedome, from Hell to Heauen. Therefore when all these things were thus restored againe by the might and power of God, this

C

Prophet

1.Reg.5.

2.Reg.6.

The second Sermon.

Psal. 118.

prophet Dauid comforted his heart, and said; *Hæc est dies quā fecit Dominus, lætemur & exultemus in ea*: This is a ioyfull day which the Lord hath made, let vs reioyce & be glad therin. And so likewise

Psal. 99.

in another place; *Dominus regnauit, moueatur terra*: The Lord beareth the rule, the Lord is king, be the people neuer so vnpatient: Let the whole world con-

Luk. 1.

spire (saith he) let it be moued & do what it can against God, for God ruleth and raigneth ouer al. Zacharie, when he saw the comfortable time that should ensue the birth of Christ, he fel downe & cried out, saying: *Benedictus Dominus Deus Israel, quia uisitauit & fecit redemptionē plebis sue*: Blessed be the Lord God of Israel, for he hath visited & redeemed his people. So Simeon that old and holy father, so soone as he beheld Christ, & had receiued his redēmer into his armes, by and by his heart brake out for ioy, & said;

Luk. 2.

Nunc dimittis seruū tuū Domine, secundū verbū tuū in pace &c. Now lettelt thou thy seruant, O Lord, depart in peace, according to thy word: for mine eyes haue beholden thy saluation, mine eyes haue
scene

The second Sermon.

seene thy Sauour, whom thou hast prepared for al people. Euen so in this place the prophet Dauid considering the great mercie that God had shewed, & wondrous work that he had then wrought, & how that in his time al the whole people knew Gods way, he said; *Latentur & exultent populi &c*: Let the people reioyce & be glad, yea let all the people reioyce, because thou iudgeth the folke righteously, & gouernest the nations vpon the earth.

Now (good brethren) soasmuch as we haue here seene & considered the state of Gods Church befoze Dauids time, & the state wherunto it was restored again in Dauids time: Euen so let vs in like consider the state of Christs Church befoze our time, & the state & conoition of y same in our own time, in those daies that we our selues haue seen. Let vs cōsider how horrible darknesse, what error & confusion hath of late time bin in the Church of god, let vs weigh & consider (I say) y deformity & great abuses y were in y same. For alas, we had the sacraments, we had y holy gospel & word of god, but wee had them al in vain. Baptism we had, but we

C 2

knew

The second Sermon.

knew not the Principles of our faith. The Sacrament of the body and bloud of Christ wee had, but wee vnderstood not why Christ left vs this Sacrament, we knew not why he said; Take, eate, this is my body &c. It is the greatest Sacrament, and yet we perceiued not what it meant. We had Prayers, wee had Psalmes, wee had supplications vnto God, and yet we vnderstood them not, we vnderstood no word of them. Wee worshipped things made with mens hands, Images of blockes and stones, such as had eyes and saw not, eares and heard not, neither had any breath in their mouthes: such things we worshipped, and this contrarie to the expresse commandement of God. The Scriptures were rent, were torne, were troden vnder fote, were burnt before our eyes. We groped our way in the middest of the day, as said the Prophet Ieremie. And as the same Prophet of his owne time spake, saying; *Secundum numerum Ciuitatum tuarum sunt Digni*: According to the number of the cities, are thy Gods, O Iuda: so might we
of

The second Sermon.

of our owne time haue said. For looke
how many cities we had, so many Gods
had wee also. Euery Borough, euery
Towne, yea, euery village (in a maner)
had his proper and peculier Saint. It
was then come to passe that Esaie pro-
phesied, saying; Hell hath opened her Esa. 5.
mouth maruellous wide, Hell hath ga-
ped (saith hee) because they haue no
knowledge of God, because they haue
no vnderstanding. And so likewise Sa-
lomon: When Prophecie faileth, the Pro. 29.
people must needs be scattered. This
is the word of God, and this is the
miserie that wee our selues haue
seene. The old father Tobie, when God
had stricken him with blindnesse, and so
taken his sight from him, and therefore
his friends and acquaintance, resorted
vnto him to comfort him, and somewhat,
if they might, ease him of his great grief: Tob. 5.

Alas (said he) what comfort can I receiue
that cannot see the light of the Sunne.
Thus said he only because he could not
behold the light of this world. Alas,
what comfort then, what ioy, what con-
solation could wee haue, when God

The second Sermon.

tooke from vs the knowledge of his gospel, the light of his word, yea the knowledge of God himselfe; when euery man ran whither himself best liked, & folowed that way which pleased his owne phansie. Therefore were wee caried away, therefore were we led into error, therfore lost we the knowledge of God, because pꝛophesie failed, because Gods word was not taught and pꝛeached vnto vs. But now it hath pleased God to reueale himselfe vnto vs, now we know what is what, now can we discerne light from darknesse, good from bad; now we vnderstand & know this, I say. Now we haue the Scriptures in our mother tongue, that euery man may read and vnderstand them: the same Scriptures that Chꝛist hath sealed with his owne blood. And these Scriptures Ieremie that old father calleth, The prop of our Faith. So Chꝛist himselfe; *Illa sunt qua testimonium perhibent de me*: They beare witnesse of me, (saith Chꝛist) and they shall lead you into al truth. Hillary saith; The Scriptures are the squire and Rule of our life. In the Scriptures (saith Chꝛist)

Ioh. 5.

Ioh. 5.

The second Sermon.

Christ) you shall find euerlasting life. And Paule writing vnto the Romaines, saith; The Gospell of Christ is the power of God, to saue all that beleue thereon. The Scriptures were written (saith he) that we thereby should know our saluation. All these things God hath now restored vnto vs. Now are wee able to know our profession, now are we able to know our Religion, to know God, to know Christ, to knowe our saluation. Now haue wee the vse of the Primitiue Church, the Communion vnder both kinds: now haue wee our praiers in our knowne tongue, as in the Apostles time, as in the old Fathers and Doctors times they were vsed: Tertulian that old Doctor speaking of his time; We come together (saith he) and hear the Scripturs read vnto vs. We may now do, as S. Basil writeth the people in his time did: *Sonus virorū, mulierū, & parvulorū, in orationibus clangorē edit, tāquā fluctus ferientes littora*: The sound (saith he) of men, women, and children praying together, maketh a noyse like the waues of the Sea beating on the shore.

Thus

The second Sermon.

Thus saith that old father, they did in his time, and thus may you now do. Now may we say, as Athanasius said; If I be deceiued, thou hast deceiued me, O Lord. For thy word is plaine, thy Gospell is true, and therefore if we be now deceiued, it is thy word, it is thy Gospell, that deceiueth vs: God hath so plainly shewed vnto vs the light of his Gospell, the knowledge of his word. Therefore haue we most iust cause to say with the prophet Dauid: *Latentur & exultent populi*, Let the people reioyce & be glad. And therefore let vs not be vnkind, let vs not be vnthankful, let vs say; thou O Lord, iudgeth the folk righteously, & gouernest the Nations vpon the earth. Thou hast now restored vnto vs our praiers in our known tongue, thy sacraments as they were vsed in the Apostles time, in y^e Primitive Church; in the old Fathers & Doctors times. And let vs say with Zachary that holy father; *Benedictus Dominus Deus Israel*, Blessed is the Lord God of Israel. Let vs say with Dauid; *Hec est dies, latentur & exultemus in ea*, this is the ioyful day, let vs reioyce & be glad therein.

The second Sermon.

therin. Let vs with Simeon the prophet say, *Nunc dimittis seruum tuū Domine, secundum verbum tuum in pace*, Now lettest thou thy seruant, O Lord, depart in peace, according vnto thy word. Let vs say, as the prophet here saith, *Latentur & exultent populi*, Let the people reioice and be glad, because thou rulest the Nations vpon the earth. O let the people praise thee, O God, let all the people praise thee. And God, euen our owne God giue vs his blessing, that the earth may bring forth her increase.

Thou hast, O Lord, sent vnto vs thy measure, thou hast giuen vs thy squire, whereby to measure and rule our liues: thou hast sent, I say, vnto vs thy Gospell, thy holie word, the light of thy deerey beloued Sonne Iesus Christ, whereby we may guid our selues, & direct our waies vpon the earth, And when we shall thus liue, when we shall once begin so to direct our doings, as Gods Gospell teacheth, & his holie word commaundeth vs; then shall the earth bring forth her increase, then shall she yeld vs her fruit in due season. For like as God,
when

The second Sermon.

Ier. 3.

Eze. 33.

Psal. 145.

Psal. 44.

Psal. 85.

When we turne from him, following our owne lusts and desires, plagueth and punisheth vs: so when we repent and returne vnto him, he is good, he is louing, he is mercifull vnto vs. Turne vnto me, sayth God, by his prophet Ieremie, and I will turne vnto you. When soeuer a sinner repenteth him of his sinnes, I will forget his iniquities, saith the Lord. It is the Lord that gyueth vs fruit, it is the Lord that maketh the ground fertile; it is not the ground of it selfe that bringeth forth fruit, it is not the corne that feedeth vs, it is the blessing of God, the blessing I say of God alone. And therefore saith the prophet Dauid, If thou O Lord, wilt open thy hand, then all things shall be filled with thy blessing. It is the Lord that maketh the Sunne to shyne, the Moone to giue light, the raine to fall on the earth. I am the Lord that doth all this, sayth God. Dauid also in his Psalm saith, *Sciant quod manus tua fecit hac*, Let them know, O Lord, saith he, that thy hand alone hath done these wonders. It is God, I say, that

The second Sermon.

that causeth the earth to be fruitfull,
and bring forth increase, it is God that
causeth the heauens to heare the earth,
the earth to crie vnto the Heauens.
Your harts shall be full of my blessing,
saith the Lord. If we shall forsake our
sinnes, if we will leaue our wicked-
nesse, and turne vnto God, our harts
shall be full of his blessing, and then
shall the earth bring forth her increase:
the earth this dead thing, this un-
sensible thing, this masse of clay, at Gods
commaundement, at his will and plea-
sure, it shall bring forth cozne, it shall
bring forth grasse, and all other kind
of fruits, to serue them, that neuer
thinke vpon him that bestowed them.
O that wee were kinde, that wee
were not vnmindfull, that we would
remember God: But alas, wee are
vunkind, we are vnmindfull, we nei-
ther thinke on God, nor his works:
and therefore God closeth vp his hand,
therefore he gyueth not vnto vs his
blessing, therefore is the earth bar-
ren and vnfuitfull. And this cur-
owne sinnes causeth, this our owne
wic

The second Sermon.

Osc. 13.

Esa. 1.

Wickednesse, and sinfull lyuing causeth. Ose the prophet vnto the people of Israel, (when they had forsaken God their Lord, and therefore were grievously punished) cried out and said, *Malum tuum ex te ô Israel*, Thy euill is come of thy selfe O Israel. All this scarcitie, all this dearth, all this plague, commeth of thy selfe alone: Thou art, saith he, the cause, thou thy selfe art the cause hereof. And euen as they were the cause of their plague, so are we the only cause of all this our punishment: and yet we see not, nor know Gods anger. I haue stricken thee, saith God by his prophet, and yet thou feelest not: and where shall I strike thee once againe? *Filios educavi*, saith God by his prophet, I haue bred vp, I haue nourished vp children, and they despise me, they set nought by mee, they will not acknowledge mee their father. Good Bretheren, let vs turne vnto God, let vs amend our sinfull lyuing, let vs submit our selues wholly to his mercie: so shall the earth bring forth her increase, so shall she yeeld vs her fruit in due time & season. Let vs consider the dignitie that
God

The second Sermon.

God hath giuen vs : he made vs in Paradise, he fashioned vs to his owne likeness, he breathed life into vs; and lastly, where we by the fall of our first parent Adam, were all adiudged to eternall death, he redeemed vs again by the blood of his deere Sonne, and Passion of our Sauioꝝ Iesus Christ. Behold these things, and be not vnthankfull. Let vs (good Bretheren) behold our selues, let vs behold our owne vocation, our owne profession, let vs behold Christ our Sauior. We are the children of God, the brethren of Christ, and heyres of the euerlasting kingdom; we are Christian men, we professe Gods Gospel: let vs therfoze remember that we must walke as becommeth the seruants of Christ, we must liue like the professors of Gods holie Gospel. Let vs remember how many wayes God calleth vs, how diuersly he allureth vs vnto him, by what sundry meanes he prouoketh vs to come vnto him. O thou proud soule, sayth God by his prophet, thou earth & ashes, when wilt thou forsake thy sinfull lyuing, and come vnto me? when wilt thou re-
pent

The second Sermon.

pent and turne vnto me? Alas, do we looke that the stones in the streets, the verie stones vnder our fete should rise vp, and call vs to repentance? The heauens drop downe teares for our sake, they weepe and are sozie for vs; and wilt not thou O man burst out in teares, and bewaile thy sinfull life? God looketh when we will come, he wayteth when we will returne vnto him, he daily and houely watcheth when we will submit our selues, & receiue his mercie. So louing, so good, so gracious a Lord is he. Why should you perish, saith Christ, giue me thy hart, O thou man, and I am contented.

Let vs all therefore my Bretheren, let vs all returne vnto God, let vs altogether come forth & confesse Gods holie name; let our hands, our mouthes, our harts, praise and laud him for ever: let all the people reioyce and be glad, that God iudgeth the folke righteously, and gouerneth the Nations vpon the earth. So shall the earth bring forth her increase, so shall shee yeld vs her fruit in due season; so shall we be blessed in our
houses,

The second Sermon.

houses, blessed in the fields, blessed in our commings in, and our goings out: so shall our cozne, our cattell, our sheepe, and oxen, be alwayes blessed: and so shall Gods blessing be vpon vs, and our Childzen, and God, euen our owne God shall blesse vs, and remaine with vs for euer. Amen.

THE THIRD Sermon.

Rom. 6. vers. 19.

19. *Like as ye haue giuen ouer your members to the seruice of uncleannesse, from one wickednesse to another: euen so now also giue ouer your members, to the seruice of righteousness, that ye may be holie &c.*



Do the better vnderstanding of these words written by the Apostle S. Paul, we must consider that there be two Princes of contrary dispositions
and

Jewel, J.

The third Sermon.

Ephes. 6.

and natures, which haue the rule and gouernance of this world, that is to wit, God, and the Deuill; and that neuer was there man, sithence the first foundation of the world, but was in subiection and vnder obedience either of the one, or of the other: And as God is the father of light, the God of all good men, so is the Deuill the father & Prince of this world, the Lord of darknesse, the king of this age, as saith S. Paul, and ruler of the wicked: And like as all good men fight vnder the banner of God their Lord, so all vngodly fight vnder the standard of the Deuill their Prince: And euen as the iust man hath his reward of God, so hath the wicked man his stipend of the Deuill. And thus be Infidels, Turkes, Jewes, and all Heathen people, vnder the power and domination of the Deuill, vnder the standard of Sathan: and therefore are they not able to thinke any good, to conceiue one good thought, because they fight vnder his Banner, because they haue giuen ouer all their members to be ordered of the Deuill, without any feeling of god,
with:

The third Sermon.

without any feare of God. And thus, as
I said, do the Turkes, thus do the In-
fidels, thus do all Heathen people at
this day, and so did the Jewes in the
time of Paul, *In umbra mortis ambulau-*
runt, saith he, They walked in the sha-
dow of death. But after that it pleased
God the Father, by the comming of his
deere Sonne Jesus Christ, to reueale
himselſe vnto them, to open and declare
his Gospell among them, then began
the people to renounce the Deuill, to
forſake his Law and ſervice, and to be-
take themſelues wholly to the gouer-
nance of God. And therefore S. Paul,
the further to incourage them thereun-
to, willeth them in this Epistle of his,
That like as before time they gaue ouer
their members to the ſervice of vnclean-
neſſe, from one wickedneſſe to an other,
ſo ſhould they now giue ouer the ſame
their members, to the ſervice of righte-
ouſneſſe. For, to this end was Chriſt
bozne into this world, to this end liued
he here among vs, to this end preached
he, and taught the people Gods holie
word, that we by his example, and the
doctrins

Pſal. 107.

Ephc. 4.

The third Sermon.

Luk, 1.

Ephe. 5.

1. Theff. 4.

Rom, 6.

doctrine of his Gospell, should liue an
vpzight and holie life. And therfore Za-
charie that holie prophet, being filled
with the holie Ghost prophesied, and
said, befoze Christs birth, that Christ
should for this cause appeare in this
world, That we being by him deliuered
from the feare of our enemies, might
serue him in purenesse and holinesse all
the daies of our life. And S. Paul like-
wise saith, Ye were darkenesse, but now
ye are light, walke therefore as becom-
meth the children of light. Therfore
are we deliuered from the power of
darkenesse, saith S. Paul, that we should
walke in the light, and haue no fellow-
ship with the vnfruitfull woorkes of
darknesse. And so in like, *Vocauit nos De-
us, non ad immunditiam, sed ad sanctita-
tem*, God hath not called vs to vnclean-
nesse, but to holynesse and sanctitie of
life. Thus hath he called vs, that we not
only in Body, but in Soule, should be
pure & vnspotted. And therfore S. Paul
vnto the Romanes, Know you not,
saith he, that all we which are baptized
into Iesus Christ, are baptized into his
death

The third Sermon.

death? Therefore are we buried with him by Baptisme into death, that like as Christ was raised vp from the dead, euen so also should we walke in a new life. And for this cause this same Paul likewise saith, *Exhibete vos tanquam viua membra*, Shew your selues as quicke and liuely members. And in an other place, *Exhibete corpora vestra sacrificium sanctum & acceptatum Deo*. Giue ouer your bodies for a sacrifice holie and acceptable before God. And also, *Nescitis corpora vestra esse templa Dei*? Know you not that ye are the temple of God, and that the spirit of God dwelleth in you? These and such other many lessons hath S. Paul giuen vs, to call vs vnto purenesse and holynesse of life. Let vs therefore, (good Bretheren) liue holy; consider that God hath not called you to vncleannesse, but to puritie of life; consider if yee be baptized with Christ into death, you must also walke with him in a new life: let your bodies be a sacrifice holie & acceptable vnto God: shew your selues liuely members of Christ, and the Temple of the holie Ghost. *Vocauit nos Deus*, 1. Thes., 4.
saith

The third Sermon.

1. Theſſ. 4. ſaith S. Paul, *Vt viuereamus ſobrie*, God hath called vs, God hath appointed vs, to liue in ſoberneſſe, to liue in pureneſſe, to liue in holynneſſe: and this not in one part of our Bodies, not in one part of our Soules, but in our whole bodies, in our whole ſoules. For Chriſt our Sauior ſuffred not his bodie to be crucified in one part, *Scd à planta pedis, uſque ad ſummum capitis*, But euen from the ſole of the foote, to the crowne of his head, was he beaten, rent, and torne, and miſerably tormented in his whole Bodie. His Bodie was ſcourged with whips, his head prickt with thornes, his hands and feete nayled to the Crolle, his ſide pierced with a ſharp ſpeare. For Chriſt ſpeaking of himſelfe, ſaith, *Foderunt manus meas, & pedes meos*, They haue digged my hands, and my feete, they haue made holes thorough them. And thus ſithence Chriſt ſuffred all his whole Body to be tormented for vs, ſithence he ſuffred all his members to be crucified for our ſakes; let vs applie our ſelues, and all our members to ſerue and pleaſe him in holynneſſe and vpright lyuing all the
dayes

The third Sermon.

dayes of our liues. And therefore saith
s. Paul here, We haue now betaken your
selues vnto Christ; therefore let your
conuersation be according, like as be-
commeth the seruants of Christ: For
euen as before this time, ye gaue ouer
your members to vncleannesse, from one
wickednesse to another, so now giue o-
uer your members to the seruice of righ-
teousnesse.

And such (good Bretheren) was the
life of all Christian men, in the begin-
ning of Gods Church: such was, I say,
their life & lyuing. They subdued their
flesh, they mortified their members, and
gaue them ouer wholly vnto Christ, and
so made them members vnto righteous-
nesse. When Christ walked here on this
earth, & was conuersant in our flesh, and
this nature of ours; at what time he en-
tered into the house of Zacheus, which
was a Ruler of the Publicans, & desired
to see Jesus, by and by Zacheus was
turned into a new man, and by and by
he stood forth, and said vnto the Lord:
Behold Lord, the halfe of my goods I
giue vnto the poore, and if I haue defrauded

Zacheus:

Luk. 19.

The third Sermon.

Mathew

Math. 9.

ded any man, I restore him foure fold. Thus was he only by the presence of Christ, turned into a new man, thus he of an vncircumcised Ipublican was made the child of Abraham, and of a sinfull and wretched creature, he became forthwith a Christian. And so in like, when Christ had but once called vnto Mathew, and had him follow him, immediately he left the Toll-gathering, he left the receipt of the custome, he left his owne proper gaine and profit, and ran after Christ. Of such force was the presence of Christ vnto Zacheus, of such power was the commaundement of Christ, with Mathew the Toll-gatherer. Saint Augustine a little befoze he returned vnto Christ, & embraced his trueth, he feared, he trembled, and alwaies stood in doubt: but so soone as Christ had once inspired him with his holie spirit, and reuealed his trueth vnto him, forthwith without any further doubt or delay, he renounced his errors, and became a perfect Christian. There was once a Christian man, whose name was Eusebius, and being demaunded what he was, answer

The third Sermon.

Eusebius.

answered, a Christian: being asked what
countrey man, said, a Christian: who
was his father, a Christian: where he
dwelt, a Christian: and so to ech other
demaund, he answered a Christian: as
who would say, what so euer I be, I am
nothing else but a Christian. In the be-
ginning of Gods Church, all good men
were called Christian men: and yet was
it not one thing to be a Christian, and a
good man. The Christian men, for that
they considered they were called to sal-
uation, to redemption by the death of
Christ, & to the inheritance of Heauen,
they had their delight and only felicitie
in heauenly things: they esteemed not
the vaine pleasures of this world: and
because they thus carried Christ in their
Bodies, because they had their mem-
bers crucified vnto Christ, therfore were
they called Christians. And so should
we doe, (good Bretheren) so should we
consider our redemption, so should we
mortifie our members, and renouncing
the vaine delights of this world, we
should fixe our eyes, our minds, and all
our doings on Heauenly things alone.

Saint

The third Sermon.

Saint Cyprian saith, The people come to learne the Gospell; to heare the word of God; and wherefore? that they might worke according vnto the Gospell, that they might bring forth fruits worthe the word of God: that they may thus do, therfore they heare Gods word, saith S. Cyprian. And thus if we do not, what euer we brag of our Redemption, what euer we brag of our profession, what euer we boast of the knowledge of Gods Gospell, it is to no end, it is not to effect or purpose. And therefore if we haue heretofore time giuen ouer our members vnto uncleannesse, from one wickednesse vnto an other, now let vs giue ouer the same our members vnto the seruice of righteousness.

For, saith S. Paul, What profit, what fruit had ye at that time in those things, whereof you are now ashamed? for the end of such things is death. It is the part of a wise man, and the office of a discret man, in such good order to dispose all his businesse, and to bring all his doings to so good end, that he take no foile, nor haue any shame therefore.

Pe

The third Sermon.

Ye haue committed sin (saith saint Paul)
ye haue giuen ouer your members from
one wickednesse to another, and now ye
be ashamed, now are ye sozie for those
your misdoings: But what profit then
had yee of those things, whereof you
are now ashamed? This is an hor-
rour, and the greatest horreur that may
be, that no man can commit sin without
a great burden of conscience, without
great torment & disquietnesse of minde.
Iudas, when he had betraied his master
Christ, by and by, his conscience accu-
sed himselfe, and was so great a burden
vnto him, that to deliuered and eased
thereof, he went immediatly and hanged
himselfe. When Caine had slaine his
owne brother, and committed that exe-
crable murther, God said vnto him,
Why dost thou lowre? Such a thing is
sin, that whosoever committeth it, it
will forthwith appeare in his face, it
will appeare and shew in his counte-
nance. But happie is that man that so-
nest commeth to repentance, happie is
he that is soone sozie for his sins and
misdoings. Adam, so soone as hee had
eaten

*The burden
of sin*

Iudas:

Mat. 27.

(Caine):

Gen. 4.

Adam:

Gen. 3.

The third Sermon.

Luk. 15.

Dan. 9.

2. Reg. 11.

eaten of the forbidden fruite, & so transgressed the commaundement of God, God called vnto him, and said, *Adam, v-
bies?* Where art thou? He answered; I
am fled away Lord, I hide my selfe. And
why fled he away, why hid he himselfe
from the sight of God? because he was
ashamed. The prodigall Son spoken
of in the Gospell, after he had riotously
consumed his whole substance, and so
brought to extreame pouertie, hee re-
turned againe, came home to his fa-
ther, fell downe befoze his seete, and
said; O father, I haue sinned against
Heauen and against thee. And why said
he thus? because he was ashamed. The
people in the time of Daniel the Pro-
phet, when they sawe their owne wic-
kednesse, and repented them thereof,
cryed out and said; Shame is come vpon
vs, shame and confusion is this day fal-
len vpon vs. Dauid the Prophet,
when hee had by tyranie caused his
faithfull and trustie seruant Vrie to be
slaine, thereby to haue his pleasure of
Bersabee his wife, and after had seene
his owne folly, cryed out vnto God,
saying

The third Sermon.

saying; *Miserere mei quoniam iniquitatem* Psal. 51.
meam ego cognosco, Haue mercie vpon
me, O Lord, because I know mine ini-
quities. And why said he thus? because
he was ashamed. Ieremie, *Postquam o-*
stendisti mihi peccata mea, erubui: After
thou hadst, O Lord, shewed me mine
offences, I was ashamed (said he.) Thus
(good bꝛethꝛen) a wicked conscience e-
uermore beareth shame about with it,
euermore carieth a most heauie bur-
den, euermore is prickt and tormen-
ted, and neuer at quiet.

And though some men there bee, so
giuen ouer vnto sinne, that they fee-
le no shame in this life, that are not mo-
ued in their conscience in this world,
yet may they assure themselves they
shall feele bitter torments in the world
to come, and eternall shame that ne-
uer shall haue end. And if there bee a-
ny that will now say, as the people
in the time of Daniel did; whatsoeuer
wee doe, God will not looke vnto vs,
hee regardeth not our doings, whe-
ther wee doe good or euill, God hath
no respect vnto it; and so bee nothing
moued

The third Sermon.

Luk. 16.

moued in their conscience for their sinful living: when they shall be cast into utter darknesse where shall be weeping and gnashing of teeth, then shall their conscience be moued with repentance, then shall they bee ashamed; but then al too late. Remember the glutton, the rich glutton (that in his life time had nothing but pleasure, neuer felt aduersitie, no2 neuer was prickt in conscience for his mislyuing) after hee fell into Hell fire, was there tormented, and the woyme of his conscience began to gnaw him; then he cryed out vnto Abraham, then hee was ashamed, but then was it too late. And thus shall the wicked people doe at the last day, the wicked people (I say) that shall then be liuing and see the great terrour of that day, They shall say vnto the Hills, fall vpon vs, vnto the mountains, come couer vs: then shall their owne wicked conscience accuse them, then shall they be ashamed, but then too late. Now (good brethren) what profit had all these of their owne sinfulnessse, what profit and commoditie had they of all their wickednesse? What profit had
Adam

Luk. 23.

The third Sermon.

Adam by transgressing the commaundement of God : What profit had Cain for murthering of his brother : What profit wan the prodigall Son by mispending of his fathers goods : What profit had the people in the time of Daniel, for their mistruing : What profit had Dauid by killing of Vrie : What profit had the rich glutton that liued in such pleasure : What profit (I say) had all these of their owne wickednesse : No profit, no commoditie, no pleasure at all, but shame, nothing els but shame and confusion. Euen so here S. Paul ; What profit (said he) had yee then of all those things, of which yee are now ashamed : It appeareth well yee haue gotten nothing but displeasure, nothing but shame and confusion. For the end of such things is death.

And this that is well spoken of honestie of life, this that is well applyed to honest conuersation, may wel be spoken and applied to Religion. For it behooueth a man so to worship God, that hee haue no shame, no confusion therefore. But alas, from the beginning, euen from
from

The third Sermon.

Ier. 8.

Ier. 44.

Ier. 1.

Bel.

Exod. 32.

from the first creation of man, there haue bin good, there haue bin bad : some there hath bin, that forsaking the liuing God, haue worshipped their own deuises: some in steed of God, haue worshipped stocks and stones : some haue sacrificed to the Sun and Moone, and made them their Gods : and this hath bene from the beginning. And therefore Ieremie writeth, that the people in his time said, *I-bimus & sacrificabimus Luna Regina cali:* We wil do sacrifice & offer oblations vnto the Queen of heauen: for so (said they) our Fathers did, and did prosper in their doings. Some said vnto the Stone, *Pater noster es*, and to a Stocke, *Deus noster es, exurge adiuna nos.*

And this hath bene euen from the beginning. The Babilonians worshipped Bell their God, which was but a blocke: they worshipped also a Dragon, which they called their liuing God, and this did they in good sooth. The Jewes made a golden Calfe, and fell downe befoze the same, and worshipped it, and said, *Isti sunt Dij tui*, These are thy Gods, O Israell, these are they

The third Sermon.

they that brought thē out of the land of Egypt, and deliuered thē. Wee read also that they worshipped a Brazen Serpent, and burnt Incense and sacrifice ^{2. Reg. 28.} vnto it. And as they had these vaine Idols for their Gods : so likewise had they a number of Superstitious ceremonies of their owne deuising, which here were too long to be spoken of. And all this did they of blindness, thinking they had done well, meaning nothing but good therein. But afterwards when it pleased God to shew them their owne blindness, to shew them their folly, to shew them the wickednesse they walked in : then were they ashamed of their doings, then (I say) they were ashamed and confounded. And therfore said Ieremy the prophet, *Verē patres nostri coluerūt mēdaciā*, truly our forefathers followed after lies. The Gentiles, when they perceived that the Sun & Moon their chief Gods, were indeed no gods, & able to do them no pleasure, then they were ashamed. When the people of Babilon saw & vnderstood their owne folly in worshipping their God Bell & their Dragon, & that they

The third Sermon.

they were not such, as they tooke them to be, then were they ashamed. And so in like, when the Jews saw befoze their eyes their golden Calfe molten, and their bzasen Serpent broken & ground into poulder, then were they ashamed, then were they sozie and ashamed of their former doings. Thus saith the Prophet Esaie, or rather God by the mouth of his Prophet, Why offer yee so many sacrifices vnto me? offer me no moe oblations. I abhorre your incense, I may not away with your new moones and Sabbathes. I am troubled with them, I am wearie of them, *Quis ista requirit?* Who looketh for these things, who cōmandeth you so to doe? Esaie in another place also; Why doe you lay out your money for the thing that feedeth not, and spend your labour about the thing that satisfieth not? And so likewise in another place the same prophet saith; They make my people forget my name, for their owne traditions. He saith also; *Telas aranearum texunt*, They weaue the Spiders web, they doe nothing els but breed the Cockatrice eggs, and weaue the

Esaie. I.

Esaie. 55.

Esaie. 59.

The third Sermon.

the Spiders webbe, saith he. And so Ieremie cried out, and said, *Duo mala fecit populus meus, me dereliquerunt Dominum Deum suum, & foderunt sibi cisternas quas aquas non possunt continere*: my people, saith God by his Prophet Ieremie, haue forsaken me their Lord, and digged themselves pits that can hold no water. Esay calleth mans inuention *Sordes*, drosse: Ieremie calleth it chaffe: Malachie, verie mans dung: Zacharie, Gods curse. Chzist himselse calleth it, *Fermentum Phariseorum*, the leuen of the Pharisies: Hee calleth it also, *Tenebras*, vtter darkenesse. Thus it pleased God to describe vnto vs mans inuention, to call it cobwebs, to call it filth, to call it drosse, and chaffe, mans dung, Gods curse, the leuen of the Pharisies, and vtter darkenesse. And this doth he for none other purpose, than onely to make his people ashamed of their owne inuentions, ashamed of their owne deuises. Paul notwithstanding hee was a great learned man, skilfull in the lawes and customes amongst the Jewes, brought vp at the feet of Gamaliel: yet when hee knew

G

Chzist,

Mans inuention.
Esay 1.

Sordes:

Ier. 23.

Malach. 1.

dung

Luke 11.

Leuen:

darknes:

Acts 22.

The third Sermon.

Iohn 20.

Acts 2.

Acts 19.

1. Cor. 13.

Christ, when he was filled with the holy Ghost, and embraced Gods gospel, he was ashamed of all he had learned before, he was ashamed of his owne ignorance. Saint Thomas, who would not beleue Christ to bee risen from death, when he felt Christs side, & had put his finger into his wound, then hee was ashamed, then he was soze for his unbelieve. The Jewes when they perceiued their owne folly & ignorance, said, *Vri fratres, quid faciemus?* O men & brethren what shall we do. The Ephesians, when S. Paul had preached vnto them, & they receiued the doctrine of Christ, by & by such as vled curious crafts, came and brought their bookes of enchauntment, their books of witchcraft, & burnt them, cast them into the fire and burnt them: so much were they ashamed of their owne folly. And so S. Paul, *Cum essem paruulus, sentiebam vt paruulus*, When I was a child, I spake as a child, I vnderstood as a child, I imagined as a child. But as soone as I was a man, I left all childishnesse: Now I am become a man, and therfoze I am now ashamed of my childishnesse.

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disshesse. Thus might the Prophets haue said to the Gentiles, what profit had you of your gods, the Sun and the Moone, what profit had you of them, wherof yee are now ashamed? So might Moyses haue said to the children of Israel, what profit had yee in this golden calfe? So Ezechias, what profit had yee in this brasen serpent, of which now yee are ashamed? Euen thus Esay might likewise haue said, what profit had yee in your calends, & new Moones, in your holy daies and sacrifices? And so other the Prophets might well haue said, what profit had ye in your dreames, in your spider cobbes, in your drosse, in your chaffe? what commoditie had yee of all these things? Alas ye are now ashamed of them, & therefore yee had no profit of them, yee had no pleasure by them, they brought you no commoditie, they brought you only shame and confusion.

Thus (good brethzen) let vs weigh and consider, what profit wee had in times past of those things, of which wee are now ashamed. And let vs consider how much we are beholden to god, that

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now may see and know our owne folly
and ignorance, and so bee ashamed. But
herein, good brethren, there needs not
many words: for there is no man so
blind, but may well see, no man so deafe,
but may well heare, no man so dull, but
may wel perceiue and vnderstand, the
great errour, the great blindness, the
great darknesse, that we haue bene in.
And therefore let vs all now giue God
thanks, that hee hath restored his light
vnto vs, and taken that great error and
darknesse from vs. Loth I am here to
speake of those things wherof we may
be ashamed: loth and sozry I am to re-
peat that vnto you, wherof we are now
ashamed: but this place now requireth
the same, this time and place willeth me
somewhat to speake thereof. The time
hath bene, that we haue put our trust
in pardons, in Bulls of the Popes, in
vaine scrolles, and writings of his: yea,
and in them we haue had greater hope
and affiance, than in the death of Christ,
and merits of his passion. We haue fal-
len downe befoze images, befoze stocks,
and stones, such as had eyes, and saw
not,

The third Sermon.

not, eares, and heard not: befoze them
we prayed, befoze them we kneeled, and
stacke vp candles. But now we are a-
shamed of them, we all are, I thinke,
now sozy and ashamed of this our folly:
but what profit had we then of all these
things. Sometime wee prayed in a
strange tongue, in a tongue that we vn-
derstood not: we prayed contrarie to the
vse that was in the Patriarchs times,
in the Prophets times, in the Apostles
times: but then what profit had wee
of those prayers, whereof we are now a-
shamed? We haue seene lawfull marri-
age forbidden, and mens lawfull wiues
taken from them: and yet the vse of a
concubine graunted, as though God
were displeased with marriage, & pleas-
ed with whoredome: but what profit
had yee then of that thing, of which yee
are now ashamed? We had Baptisme,
but we understood not the principles of
our faith: & euen as the Prophet spake
of his time, *Qualis populus, talis Sacerdos*,
the Priest is become like the people: so
might wee well haue said of our owne
time; blind were they both, and there-

*Praying in
a strange
tongue.*

*Marriage
forbidden*

Baptisme.

Ole 40

The third Sermon.

Jer. 5.

Cœna dñi.

*Missa
privata*

*Commio
Manna.*

*Lingua
motira;*

foze both fell into the dike. This we are now ashamed of, but what profit had we then therby? The Prophets (said Ieremy) teach falsly, and the Priests follow them, & my people hath pleasure therein. And lo, even this same which the Prophet Ieremie said, the Priests and Prophets did in his time, we our selues haue scene done in our dayes, and now we are ashamed thereof: but what profit had we then by it? We had the Sacrament of Christs bodie, but we knew not why Christ instituted the same, we knew not why Christ left vs that Sacrament; we did all things contrary to Christs institution. Christ ordained a Communion, but we had a privat Masse: Christ ordained, that the whole people should receiue in both kinds, but we ministred it vnder one kind alone: Christ, when hee instituted this Sacrament, spake in the common tongue that all might vnderstand him: but we contrarie to Christ, contrarie to the Apostles, contrarie to the primitive Church, consecrated the same in an vnknowne tongue, that no man might vnder-

The third Sermon.

understand vs. And hereof are we now
ashamed, but what profit had we then
thereby? We haue knowne this to bee
taught, that the bread in the Sacra-
ment was turned into the verie bodie
and blood of Christ our Saviour: this
we al know, and do yet remember. But
Christ, when hee said the Sacrament
should bee turned, meant not that the
bread should bee turned into his bodie,
but that we which receiue the same shold
be turned, that we, I say, should be tur-
ned, & made one body with him. This
was the meaning, this I say, was the
meaning of our Saviour Christ. And
therfoze S. Paul, *Panis quem frangimus*, 1. Cor. 10.
participatio corporis & sanguinis Christi est,
the bread which we breake is the partici-
pation of the body and blood of Christ.
For we many are one bread, & one body
in as much as we all are partakers of one
bread. Christ himselfe said, I wil drinke Math. 14.
no more of the liquor of the vine: Christ,
I say, after the consecration, said
hee would not drinke any more of the
liquor of the Wine: The blood of Christ
is not Wine, it is not the liquor of
the

*Transub-
stantiation*

2

The third Sermon.

the vine. Saint Augustine, in *Sermone ad Infantes*, saith plainly, *Quod videtis in mensa panis est*: that which you see on the table, is bread. Theodoretus also, *Non mutatur substantia panis*, the substance & nature of the bread is not changed, sayth he. Gelasius likewise, whom peradventure yee will the more credit, because hee was sometime bishop of Rome, saith, *Non desinit esse substantia panis*, there leaueth not to bee the substance of bread. *Natura panis in Sacramento remanet*, the nature of the bread remaineth in the Sacrament. Chrysostome also, *Non mutatur substantia panis*, the substance of the bread is not altered. I could say more, but this is for this time ynough; this onely I trust, amongst a number of other, shall be now sufficient to perswade you the truth herein. Yee see here that S. Augustine, Theodoretus, Gelasius, and Saint Chrysostome do all affirme, and herein agree; that the substance or nature of the bread, after the consecration is not changed.

Let vs therefore, good brethren, notwithstanding we haue bene otherwise taught,

The third Sermon.

taught, let vs, I say, beleue these holy
Doctors, let vs credit them; they wil not
mocke vs, they will not deceiue noꝝ be-
guile vs. But this other doctrine, this
doctrine of transubstantiation, was of
late deuised, not past thꝛee hundꝛed
yeres agoe, in the councell of Laterane.
And there, vpon this new deuise of
theirs, they made a great solemne, and
festiuall day, and called it, *Corpus Christi*
day. And now we are ashamed of this:
but then what commoditie, what profit
had we thereof? We found out of our
selues a new sacrifice, the sacrifice (I
mean) of the masse, as though the death
of Christ had not bene a sacrifice suffi-
cient, as though Christs blood had not
once foꝛ al washed away our iniquities,
as though Christ had not said, I haue
paid the ransome for your sins. It were
an infinit laboꝝ to repeat vnto you par-
ticularly, all the abuses of late dayes v-
sed in the Church of Christ; you your
selues can well remember them, I need
not here to rehearse them vnto you. But
then what profit had ye of al such things
of which you are now ashamed? But
some

*A new
sacrifice:*

The third Sermon.

Ier. 3.

Some men there bee peradventure , that wil not be ashamed of these abuses , but alwaies uphold & maintain the same : & such if there be any, they are like them whom Ieremie prophesied of , saying : Thou hast taken an harlots countenance thou hast gotten thee a whores forehead, and canst not be ashamed : they are like them also whom Esay the Prophet speaketh of, & saith, Malice hath made you blind, you barke against the truth. This is the sin that neuer will bee forgiven, this is so great an offence, that it wil neuer be pardoned. Therefore let vs , to whom God hath giuen eyes to see, eares to heare, & harts of vnderstanding : let vs I say , consider that it is no shame to confesse our errors, to acknowledge our blindness; but shame it is to continue in error, too much shame it is to remaine stil in blindness. And such as will not be ashamed of their euill , but laugh at and scozne others , that are soze and ashamed, may well bee likened vnto them whom saint Paul writing to the Ephesians speaketh of , saying : They being past repentance , haue giuen themselves ouer

Eph. 4.

The third Sermon.

ouer vnto wantonnesse, to worke al manner of vncleannesse, euen with greedines.

And such are giuen ouer *in reprobum sensum*, into a lewd mind. Such Dauid the

Prophet speaketh of, saying: They cast their eies downe to the ground. For such

as wilfully offend, and wittingly cast away themselves, there is no saluation

Paul saith, *Finis illorum mors est*, their end is death, their end is onely destruction.

This is the same that Saint Iohn speaketh of, which neither shall be forgiven in this world, nor in the world to come.

Wherefoze were they cast into hel, that now lye therein? for what cause continue they in those endlesse torments?

because they would not acknowledge their errors, because they would not be ashamed of their owne folly.

Wherefoze is there in hell, fire vnquenchable, torments such as cannot be thought, butter darkenesse, and eternall death, but onely to punish such as wilfully liue in wickednes, to plague them that wil not be ashamed of their sins & offences. They

shall be cast into vtter darkenesse, where shalbe weeping & gnashing of teeth, into

fire

The third Sermon.

Psal. 15:

fire that neuer shall be quenched, where the worme of the conscience neuer dieth. If we delight in couetousnesse, in adultery, in fornication and filthy living, the end, let vs say, is death, the end thereof is none other than eternall death. *Quis habitabit in tabernaculo tuo?* said Dauid the Prophet, O Lord, who shall dwel in thy Tabernacle, saith he, or who shall rest vpon thy holy hil? Euen he that lea-
deth an vncorrupt life, that doth the thing which is right, and speaketh the truth from his heart: Hee that hath not sworne and deceiued his neighbor. But O mercifull God, who walketh now innocently? who leadeth an vncorrupt life? who doth the thing that is right? who speaketh truth from his heart? what man is there, that hath not swozne and deceiued his neighbour? Ieremie speaking of the people in his time, saith, *Confusi sunt, imo non sunt confusi*: They are ashamed, nay, they are not ashamed, saith Ieremie. And euen so may we of our daies well say, the people are not ashamed, they are nothing soze noz ashamed of their euill living. These S.
Paul

The third Sermon.

Paul speaketh of, writing vnto the Philippians : I speake with teares, saith hee, Philipp. 3. they are the enemies of Christs crosse, their end is damnation, their glorie shall be turned into shame.

And shall we then liue thus : shal we thus dye : shall we thus end our lines : shall we thus appeare at the later day, and not be ashamed : shall adulterers, fornicators, whozmongers, couetous persons, come & stand befoze the iudgement seat of God, befoze the throne of his maiestie, and not bee ashamed : Is this the marriage garment that wee should be clad with : are we those that are called to the feast by the Bridegrome : are we Christs brethren, and heires of the kingdome of God : No. *Non resurgens impius in iudicio*, the wicked Psal. 1. shall not arise in iudgement, saith the Prophet Dauid, the vngodly shal not be able to stand in the iudgement, neither the sinners in the congregation of the righteous. **W**ho bee vnto them that run from God with a desperat mind, who bee vnto them that wilfully forsake, and fly from

The third Sermon.

from him. S. Gregorie saith, One sinne linketh in another, as one linke of a chaine holdeth the other. It is an horrible thing to turne from God, it is a terrible thing to flye from him: for if we turne from God, whither shall wee goe? if wee flye from him, whither shall we run? *Conscientia mille testes*, our owne conscience, though wee hide our selues neuer so close, shall be as a thousand witnessses against vs, our owne conscience shall vtter and bewray vs. Saint Augustine saith, If we do not indeed repent, we faine that wee doe repent, wee onely faine, saith he, that we do repent, and so we mocke with God. But God will not be mocked of vs, he will not bee deluded by vs. But we shal be ashamed and confounded, when we appeare before God, when wee appeare, I say, before the iudgement seat of God. But then what profit shall we haue of that we are ashamed? what comoditie shall wee then haue of that whereof wee are ashamed. Let vs consider, that we are flesh of Gods flesh, bones of his bones, and mem^r

The third Sermon.

members of his members. And therefore let vs giue ouer our whole bodies, let vs giue ouer all our members, let vs giue ouer our eyes, our eares, our tongues, our hearts, vnto the homage and seruice of God. So shall wee haue profit of Christ our Saviour, so shall we haue profit of his death and passion, and so shall Christ say vnto vs, Come yee blessed of my Father, and inherit the kingdom prepared for you from the beginning of the world.

Amen.

Psalmc

THE FOURTH

Sermon.

Psalmc 7. vers. 11. 12. 13.

11. *God is a righteous Iudge, and God is euer threatning.*
12. *If men will not turne, he hath whet his sword, he hath bent his bow, and made it ready.*
13. *He hath prepared him the weapons of death, and ordained his arrows to destroy.*



Almightie God our heauenly Father, like as hee is both good, & also mercifull, like as he is patient, and of long sufferance: So he vseth two maner of wayes to allure and call vs vnto him, when we of our owne heads follow our owne deuises, and lewdly run whither our lusts leadeth vs: Sometimes of his great mercie hee vseth promises; sometimes of his iustice he vseth threatning. He promiseth to vs for our well
doing,

The fourth Sermon.

doing, his fauour and grace, for keeping
his cominandements eternall blisse. He
threatneth vs for euill liuing, with
plagues and punishments, and for breake-
king of his Law, eternall death. Thus
hee of his mercie sometimes vseth pro-
mises, and threatneth againe of his ri-
gor and iustice. He promisethto com-
fort, aid, and succour vs, if we come vn-
to him: and hee threatneth to strike the
terrourof death into vs, if wee turne
from him. And so almightie God most
mercifully vseth his promises vnto A-
braham. *Ego sum protector tuus & mer-
cestua*, I am (saide he) thy defender and
thy reward: *Ego benedicam benedicientibus* Gen. 12.
tibi, & maledicam maledicentibus tibi, I wil
blesse them that blesse thee, and curse
them that curse thee. So ample, so large,
so great a promise made God vnto him.
And thus almightie God when he wold
deliuer his elect people the children of
Israell from their great bondage and
captiuitie, *Inducam te in terram fluentem* Deut. 11.
lacte & melle, I will bring you into a land
that shall flow with milke and hony; this
will I perfoyme, this will I bring to
passe

The fourth Sermon.

Leuit. 26.

Zach. 1.

Mat. 5.

pasſe for you, and this will I doe for my
names ſake. And ſo likewise to theſe his
people he made this merciful promiſe a-
gainſt their enemies, ſaying: Yee ſhall
chafe your enemies, and they ſhall fall in-
to the ſword before you, five of you ſhal
chafe an hundred, and an hundred of you
ſhall chace ten thouſand. Thus alſo God
by his Prophets promiſed his people,
and ſaid: Turne vnto mee, and I will
turne vnto you. And euen thus likewise
Chriſt in the Goſpel, maketh moſt cleare
and manifeſt promiſes of everlaſting life
and ſaluation to all ſuch as for his name
ſhall forſake the pleasures and delights
of this world, and reſe their felicitie
onely in him: *Beati pauperes ſpiritu, be-
ati qui lugent, beati qui eſuriunt, beati qui
perſequentiam ferunt*: Blessed are the
poore in ſpirit, blessed are they that
mourne, blessed are they that hunger &
thiſt, blessed are they that ſuffer perſe-
cution. And why ſo? For what cauſe
are they blessed that are poore in ſpirit?
For what cauſe are they blessed that
mourne? Why are they happy that hun-
ger? What reward ſhall they haue that
ſuffer

The fourth Sermon.

suffer persecution: because (saith Christ) theirs is the Kingdom of Heauen, they shall be comforted, they shall bee filled, they shall obtaine a crowne of glorie. When two or three are gathered together in my name (saith Christ) I will bee in the middelt of them. Whatsoever yee shall aske my father in my name, it shall be giuen vnto you. Math. 18.
These manifold and great promises it pleased almightie God to make vnto his chosen & elect people: these cōfortable promises Christ himselfe vouchsafed to promise to al such as shal cleaue vnto him: thus mercifully it pleased God by faire promises to allure and win vs vnto him. But oftentimes alas, we set little or nothing by these sweet & comfortable promises, we little esteem or regard them: and therfore god then vseth his thzeatning, his rigor and Justice among vs: when no sweet words can win vs, then hee striketh his terroz into vs. For when god in old time perceiued y no gentlenes, no kindnesse, no mercy of his could win his people vnto him, he caused Esay his prophet to cry out & said; *Impius in beneficijs me nō agnouit, in angustijs autē*

loh. 14.

The fourth Sermon.

clamauit ad me : The wicked and sinfull man (saith he) in my great goodnesse & benefits bellowed vpon him, would not acknowledge nor confesse me ; but in his miserie and trouble, in his anguish and woe, then he ran vnto me, and called on my name. And so likewise by the **P**rophet Ieremie God him selfe sayeth ; *Conuerterunt ad me terga, non faciunt facies suas : in die autem tribulationis inclamant me* : They haue turned their backes, and not their faces vnto me : but in the day of their trouble, in the time of necessitie they call and cry vpon me. And so in like the same **P**rophet Ieremie, or rather God by this **P**rophet, saith : *Impinguatus & incrassatus est populus meus*, My people are waxen fat and luttie : they haue forsaken mee the well of life, and digged themselves pits, yea vile and broken pits that can hold no water. Such a thing is the felicitie and pleasure of this world, that it maketh vs soone to forget God, and the felicitie of the world to come. And therefore God so often warned his people of Israel, that when they were once come into the land of Canaan, into that plentifulfull

Ier. 32.

Deut. 32.
Ier. 2.

Deut. 8. 11.

The fourth Sermon.

full country which flowed with milke
and hony, wherein should bee no dearth
nor scarcenesse: that then they should not
forget the Lord their god, that then their
hearts should not be deceiued, that then
they should not goe aside, and serue o-
ther gods; and so his wrath and indig-
nation were hote vpon them. And ther-
fore when faire promises & louing kind-
nesse, cannot win vs to God, then vseth
he another way, then doth he appoint a-
nother meane, then beginneth hee to
threaten and feare vs, and that of his ri-
gour and iustice. And thus did hee to
our first father Adam: because he would
not he should transgresse his command-
ment, he threathned him, and said; *In* Gen. 2.

quocunque die comederis ex hoc fructu,
mortem morieris, In what-euer day thou
shalt tast of this fruit, thou shalt dye the
death. So likewise God to the whole
multitude of his people of Israell said; *Deut. 28.*
Vnlesse ye giue eare to the voice of the
Lord your God, to doe all his comman-
dements and ordinances, cursed shall you
be in the towne, and cursed in the field,
cursed shall thy basket be and thy store,

The fourth Sermon.

Leuit. 26.

curfed ſhalbe the fruit of thy body & the fruit of thy land, curfed ſhalt thou bee in thy coming in, & in thy going out. You ſhall call, and I will not heare, you ſhall cry vnto me, and I will not giue eare. *Dabo vobis calum aneum, & terram ferream,* The heauen ſhall be as braſſe, and the earth as Iron; the heauens ſhall giue you no raine, the earth ſhall bring you forth no fruit, your trauell and labour ſhal be loſt, your land ſhal not giue her encrease. Thus almightie God threathned his elect & choſen people, and all to keep them in awe and feare of him.

Leuit. 26.

And ſo in another place he ſaith; I will ſet my face againſt you, and ye ſhall bee ſlaine before your enemies, and they that hate you ſhall haue dominion ouer you, & ye ſhal fly when no man chaſeth you. Thus you ſee, that it pleaſeth almightie God oftentimes to vſe theſe and ſuch like words of threathning, to vſe ſuch rigour, to beat a terrour into his people, when faire promiſes and ſweet words can doe nothing; and this doth hee of his great iuſtice. And therfore David in this place; God is indeed, (ſaith he)

The fourth Sermon.

a rightfull iudge, and God is euer threatening. If men will not turne, he hath whet his sword, and hath bent his bowe and made it readie: He hath prepared him the weapons of death, and ordained his arrowes to destroy. So mightie, so omnipotent is God, that hee can punish, and so righteous a iudge is he, that hee will punish when it best pleaseth him. But some man would here peradventure say, if God be thus able to punish, and will indeed punish when hee is offended, why then doth he it not by and by, why is not he reuenged out of hand? because (saith the Prophet) he is mercifull, pacient, and of long sufferance. Psal. 103. Therefore he proceedeth not to reuenge his anger, therfore hee hatheth not to wreake himselfe on vs, so soone as wee offend him, and transgresse his will: but tarieth, and maketh long delaies to see whether wee will repent and returne vnto him. But yet (saith David, forasmuch as hee is abused, for as much as yee haue left and forsaken him, notwithstanding he be mercifull, notwithstanding he be pacient

The fourth Sermon.

cient and of long sufferance, Hee hath now whet his sword, he hath bent his bowe, and made it readie, hee hath prepared him the weapons of death, and ordeined his arrowes to destroy: and this will he doe out of hand, he will make no longer delay at all. Here must wee not fancie, that God will strike vs with a sword of Iron, that he hath a bow bent and arrowes to destroy withall: for euery creature on the earth, what euer it be, be it neuer so vile, neuer so simple, neuer so weake and abiect, but is able at Gods commandement to bee an instrument to plague and punish withall. And therefore consider what is so weake as water, so simple as flies, so vile as lice and frogs: and yet it pleased almightie God, by these weake, by these simple, by these vile things, to punish and strike the Egyptians, yea, and so much therby to plague them, that neuer before they felt the like, neuer earst they heard of the like punishment. It pleased God to turne their water into bloud, so that in the whole country no water could be found to drinke, no liquoz
of

Exod. 7.

The fourth Sermon.

of water to refresh their Bodies . This was a great plague , and yet was this wrought by want of water, which was but a weake and simple creature. A flye, you know , is a simple thing, a thing of little strength and no force : yet God so increased the number of them, he sent such a multitude of Flyes among the Egyptians, that euen in the kings house they fell vpon what euer the king eate or dranke , fell vpon his meat , fell into his drinke , and so putrified and corrupted the same. The Lice wherewith God in like plagued them, fell not only vpon the king, and his people, but vpon their Sheepe , their Dren , their Asses , their Horses , their Mules , and their whole herds of Cattell, what euer they were. The Frogs entered into their houses, into the kings Palace, into his hall, his parlor , his chamber , yea , and into his Bed also. Thus it pleased God to vse against the Egyptians these simple, these base, and vile creatures , as his rod , as his scourge, as his sword of punishment. Euery creature, euery thing, whether it hath life, or no life, when it pleaseth God to

Exod.8.

The fourth Sermon.

Gen. 19.

Psal. 104.

to vse it, is his sword, is his rod to strike withall. The fire that fell from Heauen, and destroyed the two famous Cities, Sodom and Gomorra, & the whole Region there about, was none other than the sword of God. Therefore saith the prophet Dauid, The spirits of tempests doe his will, the thunder and lightnings fulfill his commaundement. And so the same prophet, here in this place: now hath God begun to strike, Now hath he whet his sword, & bent his bow, saith he, now hath he prepared his arrowes to destroy, & there is no way now to escape his vengeance, no way to auoyd his punishment, but only this, to turne vnto him, to run & submit your selues wholly to him.

These words Dauid the prophet (being persecuted of his enemies, and beset round about of them) spake vnto Saul the proud king, and his adherents and souldiers: putting them in remembrance how they had prouoked & iustly deserued the vengeance of God, for persecuting of his innocent soule. And euen as this prophet Dauid spake & pronounced these words vnto Saul, & his wicked
com

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companie, to reduce vnto their memozie
the power of God, and the punishment
that then hanged ouer their heads: So
may we likewise well vse the same in
these our dayes, first to bring vs in re-
membzance that God is a righteous
Iudge; and then to consider how we
dailie prouoke and deserue his iust
wzath, and so at the least for feare of
punishment, to be sozie for our misdoeds,
and returne vnto him: For if we will
not be conuerted, hee hath whet his
sword, he hath bent his bow, prepa-
red hym the weapons of death, and
ordayned his arrowes to destroy. But
befoze we come vnto God, (good Bre-
theren) befoze we returne vnto him, we
must one come vnto another, we must
one turne to another; befoze we be re-
conciled to Christ, we must be reconci-
led vnto our neyghboz, befoze we be at
one with God, we must be at one with
our Christian Brother. This is the
order that God looketh we should ob-
serue, this is that rule which Christ com-
maunded vs to keepe. *Remitte, & remit-* Luk. 6.
terur tibi, Forgiue, and thou shalt be
forgi-

The fourth Sermon.

Math. 18.

forgiuen. *Si remisieris alijs peccata sua, tua remittentur tibi*, If thou shalt forgieue other men their offences towards thee, then shall thy sinnes also be forgien; then shall God pardon thee thine offences, when thou shalt pardon thy Brother that he hath offended thee, then, I say, shall God forgieue thee, and not before. And againe, *Nisi remisieritis alijs peccata sua, uestra non remittentur uobis*, Vn-

Math. 5.

lesse ye forgieue other men their trespasses, your owne sinnes shall not be released, saith Christ. Remember (good Bretheren) remember and marke well these words, Christ is the authoꝝ, Christ is the speaker, Christ is the commaunder hereof. And so Christ our Sauioꝝ in another place of his Gospell, When thou offerest thy gift at the Aultar, saith he, and there remembrest that thy Brother hath ought against thee; leaue there thine offering before the Aultar, & go thy way first and reconcile thy selfe to thy Brother, and then come and offer thy gift. God is contented his honoꝝ be deferred, he is contented to tarrie foꝝ his Sacrifice, till thou art agreed with thy Brother,

Math. 5.

The fourth Sermon.

ther, till thou art at one with him. And when thou hast thus done, then come & there offer thy Sacrifice. This is the ground of the attonement between God and vs, this is the token that Christ is reconciled vnto vs, if we be at one with our neyghboz, if we be reconciled to our Christian Brother. For if we shall hate our Bretheren whom we see, if we shall be at debate with our neyghbozs being daily conuersant with vs; how can we loue God whom we see not, how can we agree with Christ, with whom we are not conuersant? But to declare further vnto you, that God accepteth not our Sacrifices, that he regardeth not our petitions, that he is not pleased with our prayers, vnlesse we be at one & pleased with our Bretheren; He crieth out by Esaiehis prophet, and saith, *Cum clamabitis ad me, ego non exaudiam vos, quia manus vestrae plene sanguinis sunt*, When you shal call vpon me, I wil not heare you, though ye make many praiers, yet heare I nothing at all, saith God. And wherefoze? Because your hands are full of blood. It is witten in Genesis, that God would not

1. Ioh. 4.

Esa. 1.

Gen. 4.

The fourth Sermon.

not looke vpon Cayn and his Offering,
that he would haue no regard to his Sa-
crifice: and wherefoze: because his hart
was full of malice. Salomon saith, *Pre-
catio iniusti abominabilis est*, The praier of
the wicked is abominable, the sinfull
mans prayer is abominable in the sight
of God. Dauid also, Let their prayers be
as a sinne, let their prayer be turned into
sinne, saith he. O miserable man thou
art, if thou be not in charitie, wretched
and too sinfull thou art, if thou be not
in loue and vnitie, thy Prayer is abho-
minable, yea, thy prayer is no prayer,
thy prayer is sinne. Thou prayest to be
forgiuen, but thou thy selfe wilt not for-
giue, this is ynough to condemne thee.
For our Religion is none other but a
Brotherhood knit together in the loue of
God; our profession is none other than
charitie and brotherlie loue towards all
men in our Sauioz and Redeemer Je-
sus Christ. God is the God of loue,
Christ is the Prince of peace, his Gos-
pell is the Gospell peace; and we that
are Gods seruants, ought to liue in gods
lie loue, we that are Christs bzyetheren,
ought

Psal. 109.

1 Joh. 4.

The fourth Sermon.

ought to liue in Brotherlie peace. We
are all baptized in one water, whereby
we should haue in remembrance, that
we should in loue liue as one together.

These, and such other are, or may be,
sufficient to bring vs in remembrance
of Brotherlie loue, of faithfull amitie,
and vnfaigned concoꝝd, if we of our selues
were not too forgetfull. How oft said
Christ to his Disciples, *Pacem meam do* Ioh. 14.
vobis, pacem meam relinquo vobis, I giue
you my peace, my peace I leaue vnto
you. By this cognisance and none other Ioh. 13.
shall men know you to be my Disciples
saith Christ, if ye loue together, if ye haue
loue one to an other. He saith also, A
new commandment giue I you, that you
loue together, as I haue loued you. What
a zealous fire, what an earnest loue had
Christ when he praied and said, O Fa- Ioh. 17.
ther, cause that these be one, as thou and
I are one, that like as thou Father art in
me, and I in thee, that they also may be
one in vs. Because ye be few, said Christ
to his Disciples, and in the middelt
of your enemies, liue you in concoꝝd
and peace one with an other, one beare
with

The fourth Sermon.

Rom. 13.

Eph. 4.

Rom. 12.

Psal. 108.

with another, and all you hold together. S. Paul saith, That he which loueth his Brother, hath fulfilled the whole law. Let not the Sunne goe downe on thy wrath, saith Paul. And againe, Reuenge not, but giue place vnto displeasure; wke not your selues, but giue roome to the wrath of God. David, when he was in most extreame persecution, & his enemies laid daily wait for his life, seeking his destruction, euen then fell he to most earnest praier, he sought not to be reuenged, but he made his prayer vnto God, and said, O Lord, they speake euill of me, they reuile me, they call me Traitor; they call me all that naught is, but I haue none other help, but to pray vnto thee, my only succour is to flie vnto thee. Thus did that holie prophet David, and so did the Christians in the beginning of Christs Church. For Tertullian, an old and holie father, saith, *Frates se appellabant, & mori voluerunt pro inimico*, They called them selues Bretheren, saith he, and one would not sticke to dye for an other. O what a charitie, what a loue, what a Brotherly affection was this among
Christi

The fourth Sermon.

Christians, in the beginning of Gods Church. Saint Steuen, when he was stoned, all his bones crusht and burst in peeces, and his Soule readie to leaue his bodie, euen then he prayed for his Tormentors, euen then he cried out vnto God, and said, *O Domine, ne statuas illis peccatum hoc*, Lord, lay not this sinne to their charge. So that holie father Nazianzen, when the hangman that most cruelly had tormented him, desired pardon of him, he meekely answered, *Qui mihi ignouit, ignoscat tibi*. He that hath forgien me, the same forgie thee; God hath pardoned mee, and I beseech him that he will in like pardon thee. Euen so likewise Christ, when he hanged on the Crosse, when his hands and feete were nailed to the tree and he in the midst of all his woe, euen then he prayed for his persecutors, then he desired his Father to pardon them, and said, *O Pater, ignosce illis, nesciunt enim quid faciunt*, Father, forgie them, for they wote not what they doe. This is an example for vs to follow, thus ought wee to do, as in the beginning of Christs Church,

A the

Act. 7.

Luk. 23.

The fourth Sermon.

the Christians did, who called themselves Bretheren, and one would dye for another: Thus ought we to say, as S. Steuen said, Lord, lay not this sinne to their charge: thus should we do, as that holie father Nazianzene did, and say, He that hath forgiven me, the same forgive thee. And lastly so ought we to pray for our enemies, as Christ did for his persecutors, and say, Father forgive it them, they wote not what they doe. Thus ought we to do, if we mind to live according to our profession, and if we will be Christians, as we are called Christians. We read, written by S. Luke in the Acts of the Apostles, that in the beginning & first spring of Gods Church, the whole congregation had one thought, one mind, one hart. Such a loue, such a charitie, such a Christian conformitie was among them. And in commendation of Christian charitie, & brotherly loue one with an other, the prophet Dauid said, *O quàm bonum, & quàm iocundum, habitare fraires in unum*, Behold how good & ioyfull a thing it is Bretheren to dwell together in vnitie: He esteemed
loue

Act. 4.

Psal. 133.

The fourth Sermon.

loue to be so great a iewel, he thought
concozd and vnitie a thing of so great
prize, that he could not speake too much
good of it. And therfore he sayd, It was
like the oyntment that ran vnto Aarons
beard, and like the dew of Hermon
which fell vpon the hill of Sion, where
the Lord promised his blessing, and life
for euermore. But O mercifull God,
vnto what times hast thou reserued vs?
Where is now the peace giuen, the loue
left by our Sauioꝝ Iesus Christ? Where
is that charitie that should alwayes re-
maine among Christians? Now is the
time, euen now, (good Bretheren) are
the dayes come, which Christ himselve
propheſied should come, saying, The Math.24
time shall be that iniquitie shall haue the
vpper hand, and the loue of many shall
abate. Christ said, that such a time
should come, and euen now, euen
now, that time and season is come vpon
vs. So likewise Saint Paul the
Apostle of Christ said, In the last 2.Timo.3
dayes there shall come perilous times,
Erunt homines seipsos amantes, There
shall be men which shal loue them selues,

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Ose. 4.

couetous, boasters, proud, cursed speakers, and such as shall be despisers of them that are good. Osee the prophet saith, *Non est veritas in terra*, There is no trueth, no faithfulness in the whole world, there is no mercie, no knowledge of God in the land; but swearing, lying, manslaughter, theft, and adulterie. Ieremie also the prophet of God, *Frater venabitur fratrem ad mortem*, saith he, One

Ier. 9.

Brother shall hunt and persecute an other vnto death: no man may safely trust his owne Brother, for one Brother vndermyneeth an other, and one neighbour beguyleth an other. And all this do we now see, wee, I say, in these our dayes do see and behold all this. We see now that which Nazianzen that old holie father speaketh of, *Membra Christi pugnant inter se*, The members of Christ are at strife and variance among them selues, saith he, and euen those members that Christ died for, those members I say that Christs blood redeemed, those members we now see at debate and fighting together. I speake but in generalitie, I speake not now in particularitie, I do
not

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not here repeat to your memoizies our particular offences, and great crimes, which to consider would cause any honest hart to be sozie, yea, which to remember would enforce the stonie hart to bleed. I do not now rehearse vnto you by name any such our offences. Drip vp your consciences, descend into your owne harts, see whether iniquitie doth not abound, see whether there be not in these our dayes, men, such as are louers of them selues: see whether there be any trueth, any fidelitie vpon the earth: see whether one brother doth not hunt and persecute an other vnto death: and lastly see whether the verie members of Christ are not now at debate and fighting together. David, when he considered the great oppzession, tyrannie, and persecution vled against the faithfull, in his time, cryed out and said, *Serua me Deus, quia defecit sanctus*, O saue me Lord, for there is not one Saint more, verie few faithfull are there among the children of men: Eue-ry man telleth lyes to his neighbor, they do but flatter with their lips, and dissem-

The fourth Sermon.

Jer. 9.

ble in their hart . Ieremie the prophet,
when he saw the whole multitude of the
people in his dayes forsake God , and
run after their owne affections , euery
man whether his lust lead him , he cried
out and said, *Quis capiti meo dabit aquam,*
& oculis meis fontem aquarum , O who
will giue my head water ynough , and a
well of teares for mine eyes , that I may
bewaile the iniquitie of this people. And
euen like as Dauid in his time , so may
the iust man say now , *Serua me Deus,*
quoniam defecit sanctus , O Lord helpe,
because there is no holie man left. Like
as Ieremie, so may the vertuous bewaile
now the wickednesse of these our dayes,
and say , O who shall poure water into
my head , and giue a fountaine of teares
vnto myne eyes, that I may bewaile the
wickednesse of this people . O Christ,
where is now thy new commaunde-
ment? where is now thy cognisance, thy
badge whereby thy seruants are kno-
wen? where is that peace which thou
leastest to thy Disciples? where is now
that one hart, that one mind, that one
thought , that was in the congrega-
tion

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tion in the beginning of thy Church?
But what need I to speake, what need
I to say any thing, if they would heare
thee, Lord, if they would heare thy
word and Gospell? O Lord where is
thy strength become? where is that po-
wer, that force of thy word, which Heb. 4.
was able to diuide the marrow from the
bone? What is now become of that
marueilous might of thy word? Thy
word, O Lord, is one, thy Gospell is
the selfe same and one, but the harts of
men, the harts of thy people are not
one. But this commeth to passe for my
sinnes, this I see well is wrought by
thee, O Lord, for myne owne sinnes
and offences: for other poore men preach
thy Gospell, other poore men doe teach
and instruct thy people with thy ho-
lie word, and by and by the people
mourne, by and by they are sorie for
their sinnes, they repent them of their
wickednesse, and turne vnto thee. And
I speake as they doe, I preach the
same Gospell, the same word of thine
as they do, and yet I doe see no amend-
ment, I doe not see any one won vnto
thee

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thee thorough my teaching . And therefore my sinne is the cause , myne owne sinne and nothing else is the cause here of, thou hast not thought me a man worthy, by whom any one lost sheepe should be conuerted , and brought home vnto thee. But O thou my Brother, that here standest like an ydoll , thou hast eyes to see, and eares to heare, seest thou not that God hath his sword whet, his bow bent, his arrowes readie to destroy : hearest thou not how he calleth thee to repentance : Thou doest see , and heare this, and yet thou increasest sinne vpon sinne, and so heapest vp anger and displeasure against the day of wrath . I call God to witnesse, I haue vttered vnto you Gods trueth , I haue preached among you his holie Gospell, I haue reuealed vnto you his diuine word , so that none of you all can excuse your selues by ignozance. But take you heed to your selues , take good heed, I say, my Bretheren, & marke well what S. Paul saith , *Peccantes post acceptam gratiam, destituti sunt omni misericordia* , They which wilfully sinne after they haue once receiued the knowledge of the
the

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the truth, are destitute of all mercie :there remaineth vnto them no more sacrifice for their sins, but a fearefull looking of iudgement, and violent fire, which shall consume the aduersaries. And this is it that the Apostle saith, to bee cast into a reprobate sence. This is the sin that S. Iohn maketh mencion of, saying; *Est peccatum in spiritum sanctum*, there is a sin against the holy Ghost, which shall neuer be forgiven in this world, nor in the world to come. And for this great sin, for this horrible wickednesse, good people, God hath drawne out his sword, for this cause hath he bent his bow, and prepared his arrowes to destroy.

Therefore (good brethren) let vs lay aside al contention, al strife, and debate, and let vs looke vp vnto heauen, let vs cast our eies thither, where is no rancor, no discord, no strife, no debate :let vs fix our eyes, our hearts, and our whole mindes on Iesus Christ, on him I say, who hanging on the crosse, praid for his persecutors, and said; O father forgive them, they wote not what they doe. Let vs imagine that wee now behold him,
and

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and that he now spreadeth out his arms
vnto vs, and saith, ¶ thou sinfull man
that slumbrest in thy sins, and sleepest
in thine own wickednesse, awake, now
is it time for thee to awake out of thy
slumber, to arise from thy heauie sleepe:
remember thou art a Christian man,
consider thou art a limbe of my limbs,
a member of my bodie, the child of God,
and coheire of my fathers kingdome.
You children of men, how long will yee
dwell in your old wickednesse? How
long will yee liue in hatred one with a-
nother? How long will ye continue in
rancour and strife? Shall I so forgive
you as you forgive your neighbours?
Shall I so pardon you your sins, as you
pardon your brethren their offences? ¶
I forgave thee thy great debt, and wilt
not thou forgive thy brother that little,
wherein he hath offended thee? I haue
paid his debt, I haue paid the ransome
for his trespasse, if my blood be a suffi-
cient ransome for the same: for that
blouds sake of myne forgive him, if
nought els will moue thee, if thou wilt
not for his owne sake, yet for my sake
pardon

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pardon him. Good brethren, wee haue long enough serued the deuill, the prince of this world, let vs now serue God our maker, and Christ our redeemer. We haue long ynough, yea too long, continued in rancour and malice one with another: let vs now therfore, if there be any societie betwene God and vs, if there be in vs any loue of Christ, if there bee any feare of Gods wreake and vengeance, let vs one forgiue another; let euery man forgiue his Christian brother, let vs all cast aside al rancour, strife, and debate, and so let vs dwell together in vnitie, in brotherly loue, and concord.

This day we haue heard Gods Gospel preached vnto vs, this day wee haue learned out of the word of God, that if wee be Christians, we should liue like Christians, if we be the children of God we should liue as becommeth the children of God, without enuie, without hatred, without strife or malice. Let vs therfore now leaue off our old contention & strife, let vs euen here in this place one forgiue another, and so be reconciled
one

The fourth Sermon.

one vnto another, and saie; *Remitte nobis debita nostra, sicut & nos dimittimus debitoribus nostris*, O Lord forgiue vs our sins, as we forgiue them that trespasse against vs. This is our profession, this is our Religion, hereunto are we called of God, appointed by Christ, and commanded by his holy word. Let vs consider our white & hoze hairs, let vs behold our riuelled skinne, let vs haue alwaies befoze our eyes the graue whereunto we are creeping: Let vs consider that death daily hangeth ouer our heads. And shall wee then in this sort liue out the rest of our yeares? Shall wee thus die, and come to our graues? Let vs shew our selues in our woꝝkes to be the childzen of God, and the bꝛethꝛen of Christ: let vs not shew our selues Christians in name and not in deed: let vs not loue in woꝝd alone, but in deed and veritie: let vs not requite euill with euill, one mischiefe with another; but let vs (accoꝝding vnto S. Pauls Rule) Ouercome euill with good, hatred with loue, and so fulfill the Law of God. So shall God hold backe his sword, though
alreadie

The fourth Sermon.

alreadie drawne, so shall he not smite vs
though he hath bent his bow, prepared
him the weapons of death, and ordained
his arrowes to destroy. But God shall
continue our God, and remain with vs
foz ever. Amen.

THE FIFT SERMON.

Luk. 10. vers. 23. 24.

23. *And he turned him to his Disciples,
and said: Blessed are the eyes which
see that ye see.*

24. *For I saie vnto you, many Prophets
& kings would haue seen the things
that ye see, and haue not seene them,
and haue heard the things that yee
heare, and haue not heard them.*



Our Sauour Christ, be-
foze he began to declare and
set forth the will of his Fa-
ther, befoze hee began to
preach abroad the high mysteries of our
redemption, the glad tidings of mans
salua.

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saluation, sent abroad into the world a many of Disciples to the number of thre score and ten, to the end that they should espie out and see the stay of the people, how they would accept his Doctrine, and first to giue them this warning, and say; *Pœnitentiam agite, appropinquat enim regnum calorum*, Repent your selues, for the Kingdome of Heauen is at hand. These Disciples of Christ, after they had in all points accomplished their masters commission, and fulfilled his commandement, returned againe vnto Christ, and shewed him the maruailes that they had wrought in his name, reioycing much therat, and especially for that Devils departed from men possessed, and were driuen out by them; The verie Devils (said they) are subdued vnto vs in thy name. But when Christ heard them thus say, and perceiued that they reioyced thereat, he turned to his Disciples, hee pulled them from this vaine fancie, and said; I saw Sathan fall downe from heauen as lightning. Behold I haue giuen you power to tread vpon Serpents, to go ouer Scorpions, ouer all

vene-

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venemous and noysome beasts; they shal be subiect, & obedient vnto you, & they shal not hurt you. But reioyce not in this, reioyce not that you shall haue power ouer Serpents, that you shall be able to tread vpon Scorpions and all other venemous beasts, & be nothing therewith annoyed, but reioyce you in this, that your names are written in the booke of life. Put away (said Christ) this vaine gloze that you haue conceiued, this fond fancie wherein ye reioyce, and reioyce ye only in this, that your names are written in heauen: and that you know God, and his son whom he hath sent into the world. For no man knoweth the Son, but the Father, neither knoweth a-
ny man the Father, saue the Son, & he to whom the Son will open it. **Math. 11.** This is your felicitie, this is your ioy, & no man but you, hath this great ioy & felicitie. And therfore blessed are the eyes which see, that ye see. This heavenly felicity, this marueilous blisse, that Christ in this place spake of to his Disciples, was prophesied and long time before spoken of, even at the first beginning of the world:
foz

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Gen. 3.

for at what time Adam had transgressed Gods commaundement, and so fallen from the ioyes of Paradise ; God himselfe, to put Adam in some comfort againe , prouounced these words against the wicked Serpent that had wrought him that woe, and said, *Ipsū conteret caput tuū*, The seed of the woman shall tread downe thy head : he , he it is that shal breake downe and destroy the power of the deuill, said God vnto Adam. This promise (I say) euen at the beginning of the world was made by God vnto Adam, and so continued to the time of Christ : for afterward this same promise declared God likewise, to many a good and godly man. Hee said vnto Abraham, *In semine tuo benedicentur omnes fines terræ*, In thy seed (said God) in that seed of thine shall all the Nations of the earth be blessed. To Dauid also God declared likewise this promise, and said ; *De semine tuo ponam super solium tuū*, Of the truit of thy body shal I set vpon thy seat. And so in the time of Esay his prophet, god continued this promise, and said ; *Ecce virgo concipiet, & pariet filium*

Gen. 22.

Psal. 131.

Esa. 7.

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filium cuius nomen erit Emanuel, behold, a virgine shall conceiue and bring forth a sonne, whose name shall bee Emanuel, that is, God amongst vs. And hereunto witnessed all the Patriarches and Prophets, euen from the first beginning of the world, vnto the time of the coming of our Sauioꝝ Iesus Chꝛist. And therfoze, because the whole Scriptures, the Patriarches, the Prophets, spake thus plainely of Chꝛist, and declared his coming. Chꝛist said, *Scrutamini Scripturas, illa enim testimonium perhibent de me*, search you the Scriptures, for they do beare witnesse of me. Likewise againe to the Scribes and Pharisees, hee said, *Si Moysi crederetis, crederetis & mihi*, If ye beleueed Moses, ye would beleue mee, for Moses also hath written of mee; hee hath told you of me, said Chꝛist, & therfoze if you beleueed him, ye would also beleue me. And thus all the whole bodie of the Scriptures bare record of the coming of Chꝛist: the Patriarches knew long befoze that Chꝛist should be boꝛne: the Prophets prophesied of his coming into the world. But when
k Chꝛist

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Iohn 8.

Christ should be borne, when his glorious comming should appeare, that neither the scriptures declared, neither the holy Patriarches knew, nor the Prophets were able to shew. And therefore said Christ, *Abraham voluit videre diem meum*, Abraham would faine haue seene my day, & he saw it, & therefore he reioiced. But how did Abraham see it? with bodily eyes? no, but in faith, & because he was in faith able to see it, therefore he reioiced. What then if he had with his eyes seene Christ, if he had talked with him, if he might haue touched and embraced Christ: what ioy would hee haue made? how would he haue reioiced and bene glad? No doubt, as the birth of Christ was most acceptable and welcome to al good men in that time, so was his comming much longed for of the holy Patriarches and Prophets before time: for they well knew that his time should be a time most acceptable, that then all things should be in quietnesse, vnitie and concord in euery place, peace through the whole world. And therefore said Esay the Prophet, *Et vocabitur prin-*

Isa. 9.

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princeps pacis, He shalbe called the Prince of peace. And to declare this moze plainly, the same Prophet saith, Then shall the Wolfe dwell with the Lambe, the Leopard shall lye downe by the Goat, Bullocks, Lyons, and cattell shall keepe company together, the Cow and the Beare shall lye together: and there shall be no crying, no wayling, no noyse heard in the streets. And therefore this Prophet Esay in another place, considering the great ioy, the great felicitie that Christ should bring into the world, when hee should be bozne, cryed out and said, *Disrumppe cælos, & descende*, O Lord Esay 64. said he, breake the heauens and come downe. And so another Prophet in like foreséeing this great felicitie that should ensue the birth of Christ, said, *Quis uideret, & uidebit hac?* O who shall liue to enioy this merueilous felicitie? When Christ was come into this world, though then not bozne, but in his mothers wombe, Iohn the Baptist beeing a babe, and in his mothers belly also, yet at the Maiestie of his Lord, and at the presence of Christ, Luke 1.

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Luk, 2.

he sprang for ioy, and leapt in his mothers wombe. So likewise at the birth of Christ, for ioy that the Angels in heauen conceived thereat, they sang *Gloria in excelsis Deo, & in terra pax hominibus*, Glorie be to God on high, and in earth peace vnto men. After that time whē Simeon that holy prophet had in spirit perceived the true Messias, & Sauer of the world to be born, & had receiued Christ into his armes, he cried out & said, *Nunc dimittis seruum tuum Domine, secundum verbum tuum in pace*, Now lettest thou thy seruant depart in peace, according to thy word: Now, even now that this sight is prouided before the face of the whole world, that so long hath bene looked for, now that light is appeared which shall be the light of the Gentiles: Now, O Lord, said he, let thy seruant depart in peace, I haue lyued long ynough to see thy saluation.

Luke 2.

Thus, good brethren, all the Scriptures throughout, the Patriarches, the Prophets, shewed long before vnto vs, the ioy and felicity that should come vpon the whole world, at such time as Christ

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Christ should be borne. And therefore to confirme all this that they before had prophesied of him, Christ here said vnto his disciples, Blessed are the eyes which see that ye see. Blessed are your eyes, said Christ, for your eyes haue seene Gods promises performed: that promise which he made to Adam, saying, The seed of the woman shall breake the head of the Serpent: Your eyes haue seene that promise made vnto Abraham, The seed wherein all nations shall bee blessed: That promise also your eyes haue seene performed, which God made vnto Dauid, saying: Of the fruit of thy bodie wil I set vpon thy seat: You haue seene, and do now see that Emanuel, of whom Esay prophesied: You, I say, haue seene that thing, whereunto all the Patriarches, al the Prophets, & the whole body of the Scriptures do beare witnesse: You do see and behold him, whom Abraham would gladly haue seene: You see him, whom Esay calleth the Prince of peace: him, in regard of whom the Prophet cried out, and said, O who shall liue to see this great ioy? You see him, at whose

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presence Saint Iohn the Baptist being in his mothers wombe, sprang, & leapt vp for ioy: him, at whose birth the verie Angels in heauen sang, *Gloria in excelsis*: him, whom Simeon pronounced to bee the Saviour of the world. All this, said Christ, you see, you my disciples, your eyes do see all this, and therefore blessed are your eyes, happy and blessed are the eyes that see which yee see. In the beginning, saith S. Paul, God spake diuersly, and by sundry meanes vnto his people, sometimes by dreames, sometimes by reuelation, sometimes by propheties, sometimes by Angels, and sometimes by his owne voice: but now in these dayes hee hath sent amongst vs his owne sonne: by him, saith he, God hath declared his wil vnto vs clereely and plainly, euen by the mouth of his owne son. When S. Iohn the Baptist baptized Christ in the riuer of Iordan, it pleased God the Father to crye from heauen, and say, *Hic est meus filius dilectus, ipsum audite*, This is my beloued sonne, heare him, hearken vnto his voice, giue eare vnto his doctrine: for he it is to whom both the law & the

Pro

Heb. i.

Luke 3.

The fift Sermon.

Prophets haue their respect. And S. Paul saith, *Mysterium absconditum a seculis Coloss. 1. 2. nunc autem reuelatur per Iesum Christum,* the mysterie, that high mysterie of mans saluation, that hath beene so many hundred yeres hid, is now reuealed by Christ our Sauour: so long it hath bene hidden, saith Saint Paul, and now it is opened and shewed vnto the whole world by Christ. Therefore blessed are your eyes, said Christ, yea, blessed are the eyes which see that yee see; for your bodily eyes see that which the Angels did lacke, you see that which the Patriarches and the Prophets neuer saw: you, said Christ, you my Disciples are blessed that see me, that heare my gospel and beleue the same, and therefore blessed are your eyes, and the eyes which see that you see. For otherwise the Scribes saw Christ as the Apostles did, the Pharisees saw him as the Apostles did, and yet were they alwaies Scribes and Pharisees, that is, such as withstood Christ, and gainsaid his doctrine: Caiphas saw Christ as the Apostles did, and yet he rent his clothes, and sayd, that

The fift Sermon.

Mar. 14.

Luke 23.

John 13.

Math. 27.

that Chzist was a blasphemmer. Pilat saw Chzist as the Apostles did, and yet hee gaue iudgement against Chzist. Iudas saw Chzist as the rest of his fellows the Apostles saw him, and yet he betrayed Chzist. The Souldiers, and such as hung Chzist on the crosse, saw Chzist as the Apostles did, yet were they wicked men, & did put Chzist vnto death. Shall we then say, that these mens eyes were blessed: that the eyes of the Scribes and Pharisies were blessed: that Caiphas eyes, Pilats eyes, Iudas eyes were blessed: shall wee say, that the Souldiers eyes, & the eyes of them that put Chzist vnto death, were blessed, because they saw Chzist, & beheld his bodie: O good bzethren, these men saw Chzist, and yet saw him not: they saw him with their bodily eyes, and yet they knew him not: they saw him as the Ake, the Wolfe, and the Dogge saw him: they saw him as the diuell saw him, and said, *Tu es filius Dei*, Thou art the sonne of God: thus they saw Chzist as touching the bodie, but they saw him not as the Apostles saw him: they saw him as a man, but
not

Luke 8.

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not as the sonne of God: they saw him
as the sonne of a Carpenter, for so they Luke 4.
said he was, but they saw him not as the Math. 13.
Apostles saw him, to be the verie sonne
of God: they saw Christ as a miserable
man, but the Apostles saw him as the
Saviour of the world. And therefore
Peter was bold to say, *Tu es Christus, fili-*
us Dei vivi, Thou art Christ, the sonne of Math. 16.
the living God. And againe he was in
like able to say, *Tu habes verbum salutis*, Ioh. 6.
Thou hast the words of life. Thus the
Apostles saw Christ, and beleued him
to be the redeemer of the world, & there-
fore Christ said vnto them, Blessed are
your eyes, and the eies which see that you
see. For I say vnto you, many Kings and
Prophets would faine haue seene the
things that you see, and could not see
them.

This promise, good brethren, of the
birth of Christ, and his comming into
the world, to redeeme mankind, was
made long before, yea, it was promised
by God the Father, euen in the first be-
ginning of the world, as I haue already
declared vnto you. And therefore in hope
of

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1. Cor. 10.

Colloſſ. 2.

of the performance of this promise, many a godly man did put his affiance in Christ, and long before his coming had a fixed trust in the merits of his passion. The Patriarches, the Prophets, and all such as lived under the old law, had the same Law and Testament that we now haue, they had the same doctrine, the same faith, the same prayer, the same Sacraments that we now haue: we drinke of Christ, and so the Jewes dranke of Christ: *Bibebant de petra, petra autem erat Christus*, They drank of the rocke, saith Saint Paul, and the rocke they dranke of was Christ. They were circumcised, and so are we: for, saith Saint Paul, We also are circumcised, but with circumcision without hands: We are circumcised, but we are circumcised in heart by the power of the holy ghost. The Patriarches and the Prophets knew well, and beleued, that by Christ they should be redeemed, that by his only blood, shed on the crosse all the world should bee saued: but this they knew, this they saw, only by faith, & in spirit, for then was not Christ bozne: we haue

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haue the lamb of God offered vp for vs,
& so had they the same lambe offered vp
for them. For S. Iohn saith, *Agnus obla-* Apocal. 13
tus a principio mundi, Christ was the lambe 1. Pet. 1.
offered vp from the beginning of the
world. And now therefore, forasmuch as
the Patriarchs, the Prophets, & the ho-
ly men in old time, had the same testa-
ment, the same doctrine, the same faith,
the same prayer, the same Sacraments
that we haue: forasmuch as they drank
of Christ, as we do: forasmuch as they
were circumcised, and so are we: foras-
much as they did beleeue that they
should be saued by the death of Christ,
as we doe, shall wee thinke that they
were not blessed: that their eyes were
not as happy as ours: that they saw
not as much as we do: Shall we think
that Abraham, Isaac, Iacob, Ioseph, and
diuers other such good men, lackt any
part of their felicitie? Or if they were
blessed, why said Christ onely to his
Apostles, Blessed are the eyes which see
that yee see? When our Sauieur Christ
said thus, blessed are your eyes, and the
eyes which see that yee see, he meant not
any

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and peculiar blessing giuen vnto them alone, but he signified the blessing of that time: as if he should haue said, blessed is this time, blessed are the dayes that you see. For there is in times and seasons a great difference and diuersitie. Some one time is blessed, another is accursed.

4.Reg. 21.

The time of the wicked king Manasses, wherein the Testament and law of God was burnt, Baals altars reedified, and Idols set vp, was a miserable time: this time, I say, of Manasses raigne, was an

4.Reg. 23.

accursed time. But the time of Iosias, wherein the law of God was restored againe, Baal cast out of the Temple, the Idols pulled downe, and all good orders againe set vp in their former estate, was a blessed time, a time most happie; and blessed was he that liued to see that time.

Luke 19.

So likewise the time of the birth of Christ was a blessed time, and the time of Antichrist a time accursed. And therefore Christ oftentimes wept ouer Ierusalem, and said, O Ierusalem, Ierusalem, thou that killest my Prophets, and stonest them that are sent vnto thee, O that thou knewest the time of thy visitation:

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¶ That thine eyes would once see, thine
eares heare, and so thou wouldst know
when God hath sent his sonne vnto
thee. Saint Paul saith, *Nunc tempus est* Rom. 13.
nobis à somnis surgere, Now is the houre
for vs to arise from sleepe. *Nox precessit,*
dies autem illuxit, The night is past, and
the day now beginneth to shine: and
therefore in conclusion, he saith, *Ecce* 1. Cor. 6.
nunc tempus acceptabile, Behold now is
the acceptable time, behold now is the
time of saluation. These were blessed
times, these were acceptable times, that
Christ our Saviour and S. Paul spake
of, *Dum habetis lucem, ambulate in luce*, Iohn 12.
Whiles you haue light, walke in the light
saith Christ, receiue the light, and so shal
you be the children of light. And so that
time was a blessed time: because Christ
was borne in that time, because the force
and power of the diuell was by Christ
then destroyed, because the dominion &
kingdome of sathan was then throwne
downe, therefore was it a blessed time.
But as touching the blessing of the men
in times long before, men were as bles-
sed as they were then: Abraham, Isaac,
Iacob,

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Hebr. 13.

Iacob, Ioseph, and such other, were as blessed as the Apostles. They had the same Christ, the same Saviour and redeemer that the Apostles had. For saith S. Paul, *Iesus Christus, heri, hodie, & semper*, Christ, is for yesterday, this day, and for euer. One Christ serued for all the world. Otherwise most miserable were we, & in most wretched condition were all such as either now liue, or haue liued sithence the time of Christ. For we neuer saw Christ in the flesh, we neuer beheld his bodie, wee were neuer conuersant with him on the earth. But Christ hath told vs by S. Thomas, *Beati qui non vident & credunt*, blessed are they that beleeue and haue not seene, blessed are they that see not, and yet beleeue. These things bee for our great comfort. For although we neuer saw Christ with our eyes, though he was neuer conuersant with vs, as he was with his Apostles, yet haue wee through him the same saluation that the Apostles had, wee haue him our redeemer and Saviour as they had him.

Ioh. 20.

Now let vs compare this saying of
Christ

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Christ vnto our selues and our time: let vs see whether this that Christ then spake to his Disciples, may not be spoken of vs, and our time. For thus ought wee to read Gods word, to this end we should read the Scriptures of God. Now therefore, good brethren, let vs consider well, and see whether the Church of God hath not bene so disordered befoze our time, yea, and in our time, that wee may now well say, blessed are our eyes, and the eyes which see that wee see: for many a good and godly man would fayne haue seene that wee see, and could not see it. I will be short, I will not long trouble you in this thing, I will not vse many words vnto you herein. The errors that haue bene taught and preached in the church of Christ, haue bene (good brethren) so grosse, that such as could not see them with their eyes, might haue felt them euen with their fingers: so horrible, and so grosse were the errors in the church: so were all things confounded, and scarcely the forme of the Church left vnto vs. But that this
should

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should so come to passe, Christ himselfe,
S. Paul, S. Peter, and Daniel the Prophet, long time before gaue warning to
the world, and prophesied it should so
be. And euen as they spake, so hath it
come to passe, looke what they said, the
same haue we seene fulfilled. For Christ
himselfe openly shewed, that the time
should come, that desolation should
stand in the holy place. And againe hee
said, When the sonne of man shall come
to iudge the earth, thinke you that hee
shall find any faith vpon the earth? As if
he should haue said, when he shall come
to iudge, there shall be no faith on the
earth, no fidelitie and trust among men,
so shall all things be confounded, and no
faith shal be found. Saint Paul likewise
saith, The time shall bee, that Antichrist
shall nestle himselfe in the Temple of
God, in the consciences of men, in the
place of Christ, and shalbe exalted aboue
all that is called God, or Gods seruice.
And he saith further, *Erit tempus cum san-
nam doctrinam aspernentur*, The daies shal
come, when men shall despise and cast a-
way all wholesome doctrine: the time
shall

Math. 24.

2. Thes. 2.

2. Tim. 4.

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Shall be (saith he) that they shall not suffer this Gospell that I haue preached, these Epistles, and letters which I haue sent vnto you, But they shall turne their eares from the truth, and shall bee giuen vnto fables. This S. Paule afozehand told vs, and indeed we haue found his tale most true. S. Peter also saith; *Errunt magistri mendaciorum*, There shall come Preachers and teachers of lyes; there shall come false teachers, which priuily shal bring in damnable sects. Daniel likewise that Prophet of God, long befoze the comining of Christ, prophesied and said, Antechrist shall come, there shall bee an abhominable desolation in the Temple, it shall be destroyed al, and the truth shall be cast flat to the ground.

2. Pet. 2.

Dan. 9.

Now, good brethren, consider well with your selues, where should this desolation be, which Christ spake of? Amongst whom shall so small faith bee found? Where should Antechrist nestle himselfe? Where should good Doctrine be despised? Where should there be preachers and teachers of lyes? Where should the truth be cast flat to the ground?

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Where

The fift Sermon.

where should all these things come to passe? Amongst the Turkes, the Saracens, the Heathen, the Infidels: amongst such as neuer heard of Christ, nor his Gospel: should these things, that Christ, that S. Paule, that S. Peter, that Daniel prophesied to come to passe, should they (I say) be fulfilled amongst them? Let not vs deceiue our selues, good brethren, Christ said that desolation should come into the holy place, that such as professed God and his name, should haue little faith. S. Paule said that Antechrist should sit in the holy place, in the Temple of God: that amongst Christians wholesome doctrine should be despised, and cast away: S. Peter also, that euen amongst the professors of Gods Gospel, some there should be that should preach and teach lyes: And Daniel likewise, that in the Temple Antechrist should sit, and there al truth should be cast flat to the ground. And this should not come to passe amongst the Heathen and Infidels, but in the Church of Christ, euen in the very Church of God. S. Hillarie, who was
an

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an old father in the Church,saith:O you will soone deceiue your selues if yee trust in the wals, know you not that Antechrist is in the Church? Let vs not therefore deceiue our selues, let not vs, good bzethren, deceiue our selues. And here I pray you consider with me, how that God, for our better vnderstanding, hath in similitudes opned and set forth vnto vs the state of his Church. For Chzist in the Gospell compareth his Church vnto a ship in the Sea, tossed and tumbled with perillous waues: and what I pray you, betides vnto a Ship so tossed in the Sea, if there be no Lodes-man to stir it, or if the Lodes-man doth not his duetie, Chzist hath likened his Church to a vine: and what becomes to Esay. 5. a vine, if it be not shzed and vnderproped: He doth also liken it to a flock of Ioh. 10. Sheepe: and what becomes to a flock of Sheepe, if there bee no Sheepheard to guid and looke vnto them? And now therefore consider with mee, I pray you, euen from the meane Priest, to the Bishop of Rome, consider, I say, whether they haue done their dueties: which

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Mat. 16

of them all hath done that which is required in them, which of them hath fulfilled that God gaue them in charge to do. Christ to his Disciples, and in them to all such as should become Preachers, gaue this Commission, saying, *Itē, & predicate*, Goe you & Preach: and what is he that euer saw the bishop of Rome in a Pulpit: who hath heard a Cardinal many times preach? Judge you then (my brethren) when shall the ship come safe to the hauen, if the Lodes-man doth not his duetie? When shall the Vine bring forth any fruit, if the husbandman apply not his diligence to dung, to shred, to vnderprop the same? What shall become of the flocke, if the Shepheard sheweth not his industry and earnest labour amongst them? Now let vs consider a little further, what they were that should haue bin our Lodes-men: what they were that should haue plaid the good husbands in Gods vineyard: what they were that should haue looked to the flock of Christ. Here will I declare nothing of my selfe, I will not here vtter vnto you any thing of mine
owne

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owne inuention; I will onely shew you the minds of the auncient Doctors in the Primitive Church, and the sayings of old holy fathers, that haue written of the Church of God. Saint Gregory speaking of the Church of God, saith, *Ecclesia Dei, si ab uno pendebit, corruet*, If the Church of God shall hang vpon one man, if the whole sway thereof shall depend vpon one alone, that Church must needs fall, saith S. Gregorie. Now let vs consider whither in times past it hath bin so in the Church of god, whether we haue knowne one man to haue called himselfe the head of the Church: and if it so be, how can it then bee otherwise, but that the same Church must needs perish and fall. Saint Barnard, an old holy father writing of the Bishops and Prelates of the Church in his time, saith; *Non sunt Pastores, sed Impositores, non Doctores, sed Seduciores, non Prelati, sed Pilati*: They are not (saith S. Barnard) good Pastors and feeders of Gods flock, but they are impostors, such as deceiue Gods sheepe, they are not Doctors, but they are seductours, such as

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lead men out of the right way: They are not Prelates, but they are verie Pilates. And againe, the same Saint Barnard, in the Councell holden at Rheimes, where he made a Sermon in the presence of the Bishops there assembled, said; *Habemus iam non mercenarios pro Pastoribus, neque Lupos pro mercenarijs, sed in loco Luporum; Demones habemus*, Wee haue not now, said this holy Father, hirelings in steed of Sheepe-heards, nor Wolues in steed of hirelings, but in place of Wolues, wee haue verie Devils. This spake Saint Barnard of the Preachers and Pastors in his time. But O miserable is that Church, wherein are hirelings in steed of good Sheepe-heards, more miserable, where are Wolues in place of hirelings, and most miserable, where Devils in roome of Wolues. For then all goeth to ruine and decay, then must needs all goodnesse in Gods Church bee ouerthrowen.

And so was it then, so was it in his time, said this old Father S. Barnard.

So

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So Platina also an auncient wziter; *Defecit tum maiestas Imperatoris, & sanctitas Episcopi*, When the Bishop of Rome, said hee, tooke so much vpon him, when hee would bee called, Vniuersall Bishop, and head of Gods Church, then decayed the Maiestie of the Emperour, and the holinesse in the Bishop. Saint Hillarie likewise saith; The Church wherein Gods word is not preached, must needes run against the rocke. Tertullian also, *Miremur si fides deficit, cum non sit instructio?* Doe wee maruaile (saith hee) if faith faile, if faith bee not found amongst men, sithence there is no Preaching, no teaching, no instruction? Euen so another old wziter speaking of his own time, saith, *Calamitosa est desolatio in Domo Dei*, There is an horrible desolation in the Church of God. And therefore also hee saith further, *Nos sumus, in quos feces terræ deueniunt*, Wee are they, vpon whom all the dregs of the earth are fallen. So Chrysostome: If you (saith hee) perceiue it to wax darke in the vale, you say
it

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it is towards night, if you see it begin to be darke on the hils, you say it is nigh night: but if you see it once darke in the skie, you say it is high night: So if you see ignozance in the people, you may say it is towards night, if you see ignozance in the Priests, it is almost night, but if you see ignozance and little learning in the Bishops and Prelates, then may you well say, it is high night.

Barnard that holy father in another place speaking of the Priests of his owne time, saith, Nothing is now safe amongst the Clergie, all things are confounded, all things out of order; and therefore there is now nothing left, but that Antechrist be reuealed. I recount here nothing vnto you, my brethren, but onely the sayings of the auncient Doctours and holy Fathers which haue written of Gods Church in times herebefore, and therefore I trust you will beleue them the better. The same S. Barnard of whom I spake before, saith also: It appeareth now that there is no persecution, no Martyrs done vnto

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to death: Nay not so, saith he, it is not so, for now euen they that sit highest in the Church of God, they that beare the greatest stroke therin, they begin to persecute and destroy Gods seruants. And again, speaking of the Priests and Prelates, They would seeme to be Gods friends, yet they are his enemyes they would be Christs kinsmen, yet they are his aduersaries, they would be seruants to Christ, and yet they serue Antechrist. And thus, (Good Bretheren) it hath bin in our time, and you your selues haue seene it, you your selues haue seene that the whole Church hath hanged on one man alone: that such as should haue bin Pastors, haue bin deceiuers: such as should haue bin teachers of the right way, haue bin seducers and guydes into blind wayes: such as should haue bin Prelats, haue bin Pilates. You your selues haue seene in the Church of God hyzelings in stead of good Shepheards, wolves in place of hyzelings, and verie deuils in the roome of wolves. All these things haue bin spoken of afore, That the Maiestie in the Empero, and holinessse

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nesse in the Bishop should decay : that where Gods word is not preached, there must the Church needs run against the rocke : that it is little marueile if faith faileth , where good instruction wanteth : that pityfull desolation is come into the house of God : that wee are they vpon whom the dregs of the whole Earth are come : that it is then high night , when ignorance raigneth in the Bishops : and lastly , that there is nothing now left , but that Antechrist be reuealed. All these things haue been spoken of before, and are now come to passe, and you your selues haue seen them, you your selues , I say , haue seene all these things fulfilled . You haue seene such sit highest in Gods Church , that haue persecuted God & his Church : such as haue martyrd the seruants of Christ, such as would seeme Gods friends , and yet are his enemies : such as would be Christs kynsmen , and yet are his aduersaries : such as would be seruants to Christ, and yet doe serue Antechrist : such as Esaie speaketh of , saying , They haue broken downe my vine, and destroyed
my

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my wine presse : such as Christ himselfe
speaketh of, and saith, They haue made Math. 21.
my Church a den of theeues. Therefore
(good Bretheren) let not vs deceiue our
selues, let vs not say all things were wel
in the Church, there needed no refoz-
mation, all things were as they should
be, there needed nothing to be amended.
Foz, alas, all things were out of order,
all things out of square, all things so
confounded, that all things needed to be
amended. I speake herein only gene-
rally, I speake not here of the particular
things amisse in Gods Church, foz then
should time faile mee, if I should recount
them vnto you particularly. In time
past, if any one man would haue sought
comfozt foz his afflicted conscience, where
should he haue sought it? whether should
he haue gon foz comfozt? where should he
haue craued consolation? what comfozt
could we haue of our owne merits,
what help by our owne deserts, and good
deeds? what consolation of the Popes
Bulls and Pardons? Alas, no com-
fozt, no consolation, no helpe at all.
And yet vnto those were wee taught
to

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to run, in those were we taught to seeke comfort, and at them to craue consolation. In the Church, befoze time, it hath been both said & sung vnto the people, *Super Thomae sanguinem, fac nos ascendere ubi Thomas nunc est*, Thou Christ, by the blood of thy Martyr S. Thomas, make vs worthie to ascend thither, where Thomas now is. This, I say, as a praier hath been vsed and sung in the Church of God. The Mother also, that blessed Mother of our Sauioz Christ, hath bin openly blasphemed in the Church: shee was called, *Spes, vita, dulcedo*, Our hope, our life, and our sweetnesse; and further, *Salua omnes sperantes in te*, Saue all them that trust in thee. Thus haue men openly prayed vnto her, to the great blaspheming of her holie name. But O Christ, O thou that suffredst for the whole world, where was then thy Passion, where was then that precious blood of thine that washed awaie the sinnes of Man, where was then the Lambe of God that redeemed all mankind? Loath I am to speake of these things, loath and sozie I am to repeat them

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them here vnto you , but I am inforced
so to do , somewhat the moze plainly to
open vnto you the great abuses , the
wonderfull Errozs that long time haue
raigned in the Church of God . We had
Prayers , but , alas , as they were vsed,
they were no prayers : we had the Sa-
craments , but we knew not to what end
those Sacraments were left vnto vs.
We had Baptisme , but we knew not
what Baptisme ment . The Testament,
and holie Gospell of God , was burnt,
cast downe , and trod vnder foot . And
in one word , in one word for all , there
was in Chzists Church nothing but a
heap of wickednesse , nothing but a be-
rie heap of confusion and wickednesse.
Ieremie the prophet said , That all men , Ier. 31.
(after Chzist once appeared) should
haue such knowledge , such perfit know-
ledge of God , that no man should say to
his neighbor , know the Lord , for all men
should know him , euen from the highest
vnto the lowest . Baruch also the prophet , Baruch. 4:
said , O blessed art thou Israel , how hap-
pie art thou , seeing God hath shewed
vnto thee all such things as are pleasant
vnto

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vnto him ; what euer God would haue knowen , that is reuealed vnto thee . ¶ then , what may we say of our selues , and the blind time that is now past , wherein we neither knew God , noz had Gods word reuealed vnto vs : what may we say of that time : ¶ We may well say , miserable were wee , and cursed was that time wherein wee then lyued.

And thus (Good Bretheren) I haue in few words laid open befoze you , both the miserable estate that Gods Church hath stood in , and the great ignorance , erroz , and blindness that you haue been led in : to the end , that you may now become the moze thankfull fo2 Gods great mercie shewed vnto you . Fo2 now hath it pleased Almighty God to reueale vnto you his holie Gospell , his trueth , and veritie . Now we know that what euer we doe , when we haue done all things that we can doe , yet , we are vnprofitable seruants . Now wee know that all our comfort , all our consolation , all our helpe , is to be sought fo2 at Gods hands alone : Now we know ,
that

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that Chrift is only our Sauioꝝ, our Redeemer, and that his blood alone, as S. Iohn saith, hath washed away our iniquities: Now we know what we pray: Now we know wherefoꝛe, and to what end the Sacraments were left vnto vs; what our Baptisme meaneth: Now haue we Gods Testament and his helie word restored vnto vs: Now we need not to say to our neyghboꝛ, know the Lord; foꝛ we all are, oꝛ may be, sufficiently instructed to know God, to know Chrift, to know the holie Ghost. Now may we say, as Baruch to the Childeꝛen of Israel, O happie are we, foꝛ all things that God would haue knowen are reuealed vnto vs. And therefore blessed are our eyes, and the eyes which see that we see; And on the other part accursed are those eyes which will not see that we see, accursed are the eares which will not heare that we heare, & accursed are those harts that will not beleue God, & his Gospell. My Bretheren, consider the miserable estate that the Church of God long time hath stood in, and consider againe, the speedie redꝛesse therof, which God now hath

1. Iohn. 1.

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hath sent vnto vs . The kingdome of God is come vpon vs , Gods kingdome (my Bretheren) is euen now come vpon vs . Christ said , O Ierusalem , Ierusalem , thou that stonest my Prophets , and such as are sent vnto thee , O that thou wouldest know the time of thy visitation . We are that Ierusalem , Christ hath called , Christ hath cryed vnto vs : Therefore let vs now see and consider the time of our visitation . How manie of our Bretheren which haue suffered persecution for Christ and his Gospell , how manie of them , I say , would faine haue seene the things that we see , and heare that which we heare , and could not see it . Let vs not despise our Brethers blood , let vs not despise the calling of Christ , let vs not despise the blessing of God , the greatest that may be . Alas , if we consider the miserable estate that we haue now in , and the great goodnesse and mercie of God now shewed vnto vs , doubtlesse we cannot despise this great mercie of his , vnlesse we will be too vnthankfull , we cannot neglect this merueilous worke , and goodnesse of his , vnlesse

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vnlesse we will be counted too much ingratfull.

Let vs therefore make our selues new harts, new soules, new minds, let vs ioyfully imbrace God and his Gospell, let our eyes, our eares, and our harts say, Blessed are the eyes which see that we see, and eares which heare that we heare: for manie kings and Prophets haue desired to see that we see, and could not see it. And thus if we doe, then shall we be blessed, then shall our eyes, our eares, our harts, be blessed; and God the father of light, and giuer of all goodnesse, shall blesse vs, and remaine with vs for euer. Amen.

M

T H E

THE SIXT

Sermon.

2. Cor. 6. vers. 1. 2.

1. *We therefore as helpers, exhort you that yereceiue not the grace of God in vaine.*
2. *For he saith, I haue heard thee in an acceptable time, and in the day of saluation I haue succoured thee, &c.*



Saint Paul, after he first began to preach the glad tidings of the Gospell, and testifie the name of Christ vnto the whole world, as he was much troubled with false Prophets, false Teachers, and such as seduced the people from God; euen so he found a number of them among the Corinthians, to whom he wrot this Epistle, or Letter. Some of them, to discredite Paul, and bring an euill opinion of him among the people,

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people, said he was an enemy vnto Moyses, one that sought to abolish the Law giuen by Moyses, and such a one as despised and brake the same. Some other said that he was a teacher of false doctrine, a seducer of the people, one that dissented cleane from the rest of the Apostles, yea, and such a one as disquieted the whole Church of Christ. All these things were reported by S. Paul, thus was he slandered, thus was he euill spoken of: and this was done even by such as professed the name of Christ. Therefore he feeling himselfe herewith touched, and perceiuing also that this not only touched him, but God himselfe, thought good by his Letters to auoyd this slander so risen, and to cleere himselfe vnto the Corinthians, among whom this euil brute first sprang of him. And therefore in the Chapter before, he said, Christ hath committed vnto vs the preaching of the attonement, & so what euer we doe, what euer we teach, or preach vnto you, is only to this end, to shew our selues instruments of the reconciliation betwene Christ and you.

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Now then are wee messengers in the roome of Christ, and therefore, euen as though God did beseech you thorough vs, so pray we you, that ye be at one with God; and further we exhort you, that ye receiue not the grace of God in vaine.

Gen. 6.

Almightie God perceiuing the frailtie and weaknesse of this nature of ours, euen at the first beginning of the world pronounced thus, and said, *Pronum est cor hominis ad malum, à iuuentute sua* The hart of man is prone and readie vnto euill, euen from the cradle. This God himselfe saw well in our weake nature, and therefore he spake thus of it. So dull are we of our selues, to learne any good, and so quicke are we to forget the same, so readie are we to fall vnto vice, and so hard are we to incline vnto vertue. And this hath bene ingrafted in vs, this hath been grounded in this nature of ours, euen from the beginning, and this will so continue in vs whiles the world lasteth. The hart of man hath alwayes been readie to fall from God, and decline vnto vice, alwayes prone vnto

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unto euill, and hard to be won vnto good. And therefore it behoueth all such as are Preachers, all such as are messengers sent from God, and will shew them selues as trustie and faithfull seruants, it behoueth them not onely to shew their message, to declare their commission, but they must also incourage them to whom they are sent, they must improue, rebuke, exhort, and controul them, and that in time and out of time, in season and out of season, that their message may be fruitfull, and they found faithfull. So Paul to Timothe saith, *Insta oportune, importune*, Preach 2.Timo.4. the word, be feruent, be it in season, or out of season, Do the worke of a Preacher, be earnest, call vpon them, both in time, and out of time. And euen this thing that he willed his Scholler Timothe to doe, the same performed he in him selfe; I haue not ceased, saith he, 1.Thess.2. to Preach vnto you, to teach you both day and night. So likewise in another place, he saith, *Mundus sum ego à sanguine omnium vestrorum*, I am cleane from the blood of you all, I am pure from

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the blood of all men : For I haue kept nothing backe, but haue shewed you all the counsell of God. So in like, he saith, *Quis infirmatur, & ego non infirmor?* Who is weake, and I am not weake? Who is hurt in the faith, and my hart burneth not? As who would say, there is none of you all, no not the least of you, that is grieued, but I also am grieued, none of you troubled, but I also troubled, none of you made weake, but I also am made weake with him. So Paul againe saith, *Filioli mei, quos iterum parturio*, My litle children, of whom I trauaile in byrth againe, vntill Christ be fashioned in you. Thus was S. Paul alwayes carefull for the saluation of the people: thus was he continually mindfull of the safegard of his Bretheren, & what euer grieue or disquietnesse fell to any of the flocke of Christ, the same was a grieue and disquietnesse vnto him. And thus must every good Preacher doe, thus must all such doe, as are sent messengers from God, and will shew them selues faythfull seruants, and true workmen in Gods vineyard.

We

2. Cor. 11.

Gal. 4.

The sixt Sermon.

We must doe that which longeth vnto vs, and then will God doe that longeth vnto him. Wee must admonish the people outwardly, and God will moue their hearts inwardly. Saint Paul speaking of him selfe, of Apollo, of Cephas, and other such, notable in the ministrie of 1. Cor. 3: God, saith, *Paulus plantauit, Apollo rigauit, et Dominus dedit incrementum*, Paul planted, Apollo watered, but God gaue the increase. God it was, yea, God alone that gaue the increase.

These things, I speake now to them which haue taken vpon them the ministrie of Gods word, to them that haue taken vpon them to be guides vnto the flocke of Christ, to them I speake this, to put them in remembrance, that they neuer forget their message, that they forget not their duetie, that they im-
proue, rebuke, exhort, and controul the people, that they be earnest and seru-
usnt, calling still vpon them, both in time & out of time, in season & out of season, that they fulfill the office whereunto they are called, that their conscience may be found without spot: and in con-
clusi-

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elusion, that they may plant, that they may water, and God may giue the increase, that they may both refozme the vngodlie, and incourage the godlie. And this haue wee in our commission, this is our duetie, this will be required of vs; and this if we doe not, we shall be found faultie: for, we are debtors vnto all men, aswell vnto the Page, as vnto the Prince, vnto the poore, as vnto the rich, vnto the foolish, as vnto the wise, vnto the bad, as vnto the good. And therefore, (my Bretheren) euen for this cause alone, all good and godlie Preachers, and such as were sent from God, haue euer been so zealous, and so much desired the saluation of Gods people. Moyfes, when he saw the people of Israel after their deliuerance from Captiuitie by the mightie hand of God, fall from God, forsake him, and forget the wonders that he had wrought for them, he cried out vnto God, and said, *O domine, me potius deleas de libro vite*, Sooner then that these perish, O Lord, wipe me out of the Booke of life, let my name be stricken out

Rom. 7.

Exod. 31.

The sixt Sermon.

out of it. So Paule, *Cupio Anathema esse* Rom. 9.
pro fratribus meis, I wish my selfe to bee
accursed from Christ for my brethren,
I would that I might be cast away, so
they might be saued.

O my brethren, consider these harts,
consider, I say, the zealous hart that
Moses, the zealous affection that Paule
had vnto the saluation of the people.
What thinke you is it to be stricken out
of the booke of life? What thinke you
is it to be a man accursed, and haue por-
tion among reprobates? Moses was
content to be blotted out of the booke of
life, so that the people of Israell might
be saued. S. Paule was content to bee
accursed and cast from the face of God,
so that Gods people might not be cast to
perdition. Thus they of an earnest heart
and zealous loue they bare to the con-
gregation of God, wished their owne
destruction for the safegard of others.
Therefore also it behoueth you, my bre-
thren, you that are temporall men, it
behoueth you on the ether part not to
despise Gods messengers, not to set light
by them that preach you the Gospel and
glad

The sixt Sermon.

glad tydings of your saluation. For this is the onely meanes whereby it pleaseth God that we should be saued, this onely is it whereby the people is won vnto Chzist. God might haue sent an Angel vnto the chamberlaine of the Quene Candace, and so haue conuerted him: but he sent Philip, he sent Philip, I say, a poore and meane man, that thorough his preaching he might bee won to the faith and so brought to saluation. God might haue sent an Angell to Cornelius, but he sent Peter, who instructed him in the faith, and wan him to the Gospell of Chzist. God might haue sent an Angell vnto Paul to haue mollified his heart, and so turned him from persecution of Gods Saints: but it pleased God to send Ananias, that thorough the putting on of his hands the scales should fall from his eyes, that by him he should receiue his sight, and be baptised, and so by meanes of a man hee might be brought home vnto God, and made a member of his flocke. Therefore whensoever we heare the word of God preached, notwithstanding the preach

AAs 8.

Philip:

AAs 10.

Peter:

Ananias.

AAs 9.

The sixt Sermon.

preacher beare no pompe of eloquence or shew of great learning, notwithstanding he be a simple and pooze man: yet if he bring vnto vs the rule of Christs Gospell, if hee teach vs the will of **G D D**, and the glorie of his word, let vs not despise him, let vs consider that hee is Gods messenger, and appointed by God to helpe vs to saluation.

I beseech you, saith Saint Paule, that yee receiue not the grace of God in vaine. This onely Woun I aske of you, this is onely the request that I make vnto you, that yee take not the grace of God in vaine. A great matter it were if any one man would mis-
use the grace of his Prince, a great
matter it were for a man to despise the
friendship of his friend, or the gentle-
nesse of his enemy: but a greater mat-
ter it is, yea a farre greater matter, to
take the grace of God in vaine. For what auaieth it vs, what should it profit vs, if **G D D** once deliuer vs from our sins, and we turne againe to our old wickednesse?

What

simily?

The sixt Sermon.

Luk. 11.

What gained wee, if the couenant of God, and Testament of our Saviour Christ be broken vnto vs, if we receiue the same in vaine? Blessed are they (saith Christ) which heare the word of God, and keepe it. The Scribes, the Pharisees, the Jewes, Annas, Caiphas, and Pilate heard the word of God, heard Christ himselfe speak & preach amongst them, and yet they receiued this word of God in vain, they receiued this grace of God in vain. Christ likened his word to a sower that went forth and sowed his seed, whereof some fell by the way side, and so was troden with mens feet and destroyed, some on the stone, which tooke roote, but yet soone withered away because it lacked moistnesse, some fell among thornes, and the thornes sprung vp with it and choked it. So the poore husbandman lost in maner his whole cost and labour, for of all that he sowed, little fell into the good ground & brought any increase. And euen thus standeth it with Gods Gospell now a daies: for preach we neuer so oft, teach wee neuer so much, few, yea verie few are found that

The sixt Sermon.

that receiue the same, & continue therein,
and so bring forth fruits of saluation.

When Moles the seruant of God, was

Exod. 32;

but a little time departed from the peo-

Moses;

ple, and gone vp into the mount there

to talke with God, and aske counsell of

him, the people by and by made them-

Iosua:

selues a golden Calfe, and fell to the

wozshipping of that Image. And this

did they because they receiued the grace

of God in vaine. When Moses was

dead, and Iosua succeeded into his roome,

straightwaies the people wozshipped

Baal and Astaroth, they forsooke the li-

uing Lord who had deliuered them, and

in stead of him they wozshipped verie

Diuels. And this did they because they

receiued the grace of God in vaine. Saul

though he once was the seruant of God,

and inspired with his spirit, yet at the

length he fell from God and persecuted

Dauid the chosen of God, and so in the

end miserably slew himselfe. And this

did he, because he receiued the grace of

God in vaine. Iudas being one of the

Apostles, and the seruant of Iesus

Christ, yet he not only betrayed his ma-

ster

The sixt Sermon.

Ioh. 6.

fter Chzist, but also became himselfe a
verie deuill : for so said Chzist, *Vnus ve-*
strum Dæmon est, One of you is the De-
uill. And this did he because he receiued
the grace of God in vaine. And there-
fore S. Paule in this place willed the
Cozinthians that they should not re-
ceiue the grace of God in vaine, as the
people did in Moses time : that they
should not receiue it as they did which
liued in the time of Iosuah : that they
should not in such sort take it as Saule
did: and lastly that they should not so re-
ceiue it in vaine as Iudas did, and worke
their owne destruction. This was his
request, this thing he onely desired, that
they wold not receiue the grace of God
in vaine.

For God saith, In an acceptable time
haue I heard thee, and in the day of sal-
uation haue I succoured thee. These
words are written in the prophesie of
Esay, and pronounced they were by him
of the apparance of Chzist our Sauour,
and his comming into this world. And
these words thus spoken by the Pro-
phet, S. Paule here fitly applyed to the
prea-

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preaching of Christs gospel. For like as
our Saviour came into the world at
such time as Christ was bozne; so when
the Gospel is truly preached, and
Geds holy word sincerely taught vs,
then is Christ opened vnto vs, then is
the acceptable time, and our saluation,
is wrought thereby. Therefore S. Hi-
erom that holy father and old Doctour
of the Church, saith; *Quotiescunque au-*
dimus Euangelium Christi, toties caro &
sanguis Christi funduntur in aures nostras.

Hierom;

As often as we hear the Gospel of Christ
preached vnto vs, so oft the flesh and
bloud of Christ is powred into our eares,
saith S. Hierom. And these words of
his do plainly and most evidently shew
vs, how we should vnderstand the ea-
ting of Christs body, & dzinking of his
most holy bloud in the Sacrament;
these words, I say, may sufficiently
teach vs what is meant by the eating &
dzinking of Christs body & bloud. This
is it that S. Paule here speaketh of, that
they receiue not the grace of God in
vain. And whensoever the gospel of God
is truly & sincerely preached, and it recei-
ued

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ued accordingly, then is the acceptable time, then is the time of grace and saluation. ¶ What a comfortable saying is this ; whensoever we heare the Gospell taught vs, whensoever we heare Gods holy word preached vnto vs, then is the gate of saluation set open vnto vs, and then is the time of grace. And on the contrarie part, when Gods word is taken from vs, and the light of his Gospel hidden from our eyes, then is the gate of saluation shut vpon vs, and then is the time of perdition. But alas, the time of grace, the acceptable time, the time of mercie and saluation hath oftentimes but little continuance among vs, oftentimes it hath small time of abiding with vs. For before Christ appeared, and was borne into this world, for the space of foure hundred yeares, the whole world, the Iewes onely excepted, was in ignorance and altogether blindness. And when Christ was borne, when hee once appeared, then was the acceptable time, then was the time of grace, then was the time of saluation. Here some man will peraduenture say ; Why did God

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God suffer the whole world so long to be in blindnesse? why would he in that long time haue no respect to any other nation, but onely to the nation of the Iewes? This case is deepe, and passeth our capacitie to reason, it is aboue the reach of mans wit, and therefore herein wee haue onely to submit our selues, to humble our hearts and our minds, and say with Paul the Apostle, *O homo quis tu qui Deum arguis?* O man, what art thou that findest fault with God? What art thou that reprocuest the almightie? As God of his prouidence and good wisdome hath appointed for vs both Sommer and Winter, the spring, and likewise the fall of the leafe againe: So hath hee ordained a time of light, and a time of darkenesse, a time of saluation, and a time of destruction. And no man may say vnto him, Why dost thou thus? These things seeme good in his eyes, and therefore what art thou, O man, that wilt call God to account why hee doth this, or why he doth that? Thus it pleaseth God, and standeth with his good will,

R

often.

Rom. 9.

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Amos 8.

oftentimes to shew vs his light, and the glorie of his gospell: and oftentimes againe to take the same from vs, and leaue vs altogether in blindness, altogether in ignorance, altogether in utter darkenesse. For so hee hath said by Amos his Prophet, I will send an hunger vpon the earth, not the hunger of bread, nor the thirst of water, but an hunger to heare the word of the Lord: so that they shall goe from one Sea to the other, yea, from the North vnto the East, running about to seeke the word of the Lord, and shall not find it. Christ himselfe also in the Gospell, sayeth, The kingdome of God shall bee taken away from you.

Math. 21.

And yet, when hee hath thus done, when hee hath sent an hunger and thirst of his word into the earth, when hee hath taken Gods kingdome from amongst vs; yet I say, hee oftentimes powreth downe his trueth into the earth, hee distilleth his grace from heauen, that it may sinke into the hearts of men: For so sayeth God by his Prophet Malachie, *Ab ortu solis, vs-*

Malach. 1.

que

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que ad occasum, magnum est nomen meum inter Gentes : My name is great, even from the ryſing of the Sunne to the fall thereof, amongst all Nations. I am a great King (ſayeth the Lord) and my name is feareful amongst the Heathen. This is the time that the Prophet Eſay calleth The acceptable time. And what needeth moe examples : the whole Scriptures, both the old and the new Testament, are full of theſe and ſuch like other.

There are times that are times of knowledge, there are times againe that are times of ignorance. And who is there now, what man ſo old, or child ſo young, but may well remember the blindneſſe that hath bene in our time, and our fathers times beſore vs? Who is ſo blind, who ſo farre paſt knowledge, but may both well ſee and remember the darke ignorance that hath been in times paſt, and the great grace that God hath now powred down vpon vs in theſe our dayes? Therefore as Saint Paul gaue the Corinthians warning that they ſhould not receiue the grace of God in vaine:

R 2

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vaine : euen so now he warneth vs, and biddeth vs beware that wee take not this grace of God in vaine, that wee turne not to our old vanitie againe, that wee returne not to our former wickednesse, that wee defile not the Gospell of God by our euill and corrupt living. And therefore in another place he saith, Giue your members as instruments of righteousnesse vnto God, and let not sinne haue power ouer you. Herein is set out vnto vs, and as it were painted before our eyes, our whole office and duetie, and how that wee as well by our workes, as our words, should bee an example and paterne for other men to follow, and that wee giue no cause of offence or slander of the Gospell of God. I speake this not onely to the Preachers and Ministers of Gods word (though chiefly to them indeed) but I speake it generally to all you my brethren, that professe Gods Gospell, and beare the name of Christ. For S. Paul indifferently to all men saith, Yee are not the children of darkenesse, but the children of light, walke you therefore

Rom. 6.

1. Thess. 5.

The sixt Sermon.

fore as becommeth the children of light. And againe in another place, hee sayth, Giue no man occasion of euill, offend no man, that in your office yee bee not ^{2.}Cor.5. found faultie. And such was in old time the life of all good & godly men, such was their living that professed Gods Gospel, and the name of Iesus Christ.

But if it so happen (as oftentimes it chaunceth) that men will needs bee offended with vs, liue wee neuer so vprightly, walke we neuer so circumspectly (as Christ, notwithstanding he was the Saviour of the world, notwithstanding hee was without spot, and one that neuer transgressed the law, yet was called the Stone of offence:) If it ^{1.}Pet.3. thus happen, I say, that wee bee ill reported of without cause, then may wee say, as Christ himselfe to the Scribes and Pharisees said, *Sinite illos, caci sunt, duces caecorum*: Let them alone, they are ^{Math.15.} blind, the leaders of the blind. This is the comfort that wee haue, this is all the comfort that is left vnto vs, if any man wilfully be offended with vs, if any man iudge of vs other than we de-

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1. Cor. 6.

Luke 3.

Luke 5.

serue: for so it behooueth vs to line, so
ought wee to direct our liues, that if any
man accuse vs, if any man find fault
with vs, our vpzright liuing may be a tes-
timonis against him, and be able to con-
found him. S. Paul sayeth, it is our part
to take away occasion of offence. When
Christ by procurement of his enemies,
(the Scribes and Pharisees) was
brought before Pilat to bee condemned
and adiudged to death, the innocencie
of his life was such, that hee was cleared
and acquitted euen by the mouth of his
verie enemy: for when Pilate had
heard all that was laid against him, and
the whole accusations wherewith they
burdened him, hee pronounced openly,
and said, I find no fault in this man.
The Scribes, when they had nothing
to accuse Christs Disciples of, nor no-
thing wherein they might intrap them,
as in breach of their Law, they came
vnto our Saviour Christ, and said, *Qua-
re non obseruant Discipuli traditiones pa-
trum vestrorum?* Why doe not thy Disci-
ples obserue the traditions of our fathers?
Why keepe they not the customes of our
elders?

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elders : said they. And vpon this place of the Gospell, Saint Chrysostome an old Doctor of the Church, saith thus: That the Disciples of Christ in all points so exactly fulfilled the law, that the Scribes could find no fault in them as touching the same : and therefore they controlled them for breaking their owne traditions, and the traditions of their forefathers. Traianus that Emperour of Rome, and most cruell persecutor of the Christians in his time, when hee had vsed al kind of extremity towards them, and indeed put a wonderfull number vnto death, and heard say, that they all suffered merueilous patiently, and willingly went to execution, and that notwithstanding this, they dayly encreased and grew more and more: hee sent abroad into all parts of his dominion, to vnderstand what manner of men they were, of what conuersation, and in what sort they liued, that professed the name of Christ: And answere hee had from Plinie a Gentleman of Rome, and a Magistrate in that Citie; who sayd, That they were men without fault,

and

Traianus.

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Seianus

and liued without offence , as touching
the Lawes, sauing that in the morning
they vsed to resort together, and so make
their prayers, and call vpon the name of
Iesus. Tertullian also, an old father of
the Church, sayth, that in his time this
report went of one Seianus, a Christi-
an, and was amongst all men so com-
mon a saying, that in maner it became
a prouerbe : *Marcus Seianus, vir bonus, si*
non Christianus. This was all the fault
they could find in him, That hee was a
Christian man, and one that professed
the name of Christ. So the same Ter-
tullian in another place speaking of the
Christians in his time, saith, *Vide, appel-*
lant se fratres & mori volunt pro inimicis :
Loe, they call themselves brethren, and
one will die for another. This was the
only fault they found in them, that they
loued so together, that one would
vouchsafe to die for the other: this was
I say, the greatest fault, that they could
find no fault in them.

Thus was it amongst Christians in
the beginning of Christs Church, and
thus ought it to bee amongst vs : so
should

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Should wee liue, that we may be found vnreprouable and vnspotted in the sight of all men. And therefore Saint Paul here saith, that wee should walke in such honestie, in such vprightness of life, That wee giue no man occasion of euill, that in our office there be found no fault: that if any man would accuse vs, hee might be controlled by our vertuous life: that our enemies haue nothing to lay to our charge, nothing to accuse vs withall; but that euen their owne mouthes should acquit and discharge vs: that in our selues and our liues, there should none other fault bee found, but onely this, that wee are called Christians: that we should in such loue liue together, that one of vs would willingly dye for the other: And lastly, that this ouely fault should bee in vs, that wee are cleane and without fault, that both our words, works, and deeds may testifie vs to be professors of God, and his holy gospel.

Good people, let vs consider that God of his goodnesse hath sent vnto vs this acceptable time, the time of mercie and
grace:

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grace: that he hath deliuered vs from the horrible thraldome that wee sometimes liued in: that God hath put away the blindnesse, and dispersed that great darkenesse whereunder the whole world was sometime whelmed: that we may now worship him in spirit and holinesse, without superstition or idolatrie: that wee may now walke in the light, without any erro2 or wandring. And this great blessing of his, who seeth not, I pray God open his eyes that he may both see and understand it.

Let vs not, good brethren, let vs not take this grace of God in vaine, let vs not despise this Gospell of Christ, whereby the whole world is saued. God knoweth how long this acceptable time, this time of grace, this time of saluation, shall last and continue amongst vs. And what knowest thou, O thou man, whether by one onely Sermon many may bee conuerted, and wonne to the faith of Iesus Christ? Saint Peter by one onely Sermon conuerted five thousand people, as it appeareth in the Acts of the Apostles.

Acts 4.

Saint

The sixt Sermon.

Saint Hierome hath a saying worthe
to be noted, and it is this: I know not
saith Saint Hierome, whether that soule
may be saued, that is negligent in hea-
ring the word of God, and the Gospell
of his saluation preached: I know not,
saith he, whether such a soule may be sa-
ued. Alas, good brethren, we are not
able to saue you, God is your chely Sa-
uiour and redæmer: we are but Gods
messengers sent vnto you, we are
but helpers appointed to exhort you to
the Gospell of God, and to open vnto
you the glorie of your saluation. If
you then will wilfully refuse to heare
Gods holy word, and will not embrace
the same, we cannot saue you, we
are not able to worke your saluation.
I my selfe rose vp euer betimes to warne Jer. 7.
my people, saith God by his Prophet
Ieremie, I my selfe stand all the day at
the gate crying vnto them to commune
with them, yet would they not heare, I
called vnto them, yet would they not
answere me.

O my deere brethren, God knocketh,
let vs open the gates of our hearts vnto
him:

Hierony:

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Esay 65.

him: hee calleth, let vs heare him: hee cryeth, and willeth vs to come vnto him; And therefore let vs runne, let vs make hast, let vs flye vnto him. I haue euer stretched out my hands to an vnfaithfull people, saith God by his Prophet Esay: all the day long haue I stretched out mine armes vnto a people that will not heare me: all the day long haue I stretched out my hands vnto them, and yet they will not know me: I haue sent you the acceptable time, I haue giuen you the dayes of grace, the dayes of mercie, the dayes of saluation. And then let vs not receiue this acceptable time in vaine, let vs not take this grace of God in vaine: Let vs remember how many thousands of people perish this day for want of the gospel of God, and knowledge of his holy word. Wee are they whom God hath called to bee his childzen, whom hee hath appointed to bee saued, whom he hath receiued to his grace and mercie. If wee haue any great policie, if wee haue any great wit, if wee haue any learning, riches wealth, and felicitie in this world: let vs consider that

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that we haue them from God alone, that
God giueth vs our policie, that God gi-
ueth vs our wit, that God giueth vs our
learning, that hee alone giueth vs our
riches, our wealth, and all other felici-
tie that wee haue in this life. ¶ then let
vs not take these great gifts of God in
vaine, let vs not take these graces of his
in vaine. Let our liues so shine befoze
men, that they may see our good
works, and glozifie our father
which is in heauen.

Amen.

Rom.

THE SEVENTH

Sermon.

Rom. 12. vers. 16. 17. 18.

16. *We desire you, that ye thinke all one thing, that yee haue like affection one to another. Be not high minded: be not wise in your owne opinion.*
17. *Recompence to no man euill for euill.*
18. *If it bee possible haue peace with all men.*

Derely beloued in our Lord and Saviour Iesus Christ, This Epistle, or letter of Saint Paul, written vnto the Romans, is diuided into two seuerall parts.

In the first part, Saint Paul instructeth and telleth them of the beginning of their religion, of the foundation of their faith, of the grace whereunto they
are

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are called by the merits and death of Jesus Christ. And, for because he saw and well perceived, that even such of the Romans, who had received the faith, to be farre from the works of the faith, and the profession of the gospel of Christ, therefore he instructeth them that they know the testament of Christ, that they know the covenant of their salvation: and that they should remember, that where before time they were strangers from God, cleane without any promise of grace, enemies unto God, and the children of perdition, were now called unto God, were become the sons of Abraham, Gods deere friends, and the children of adoption: and this not of any desert of theirs, not by any merit of their owne, but onely through the great grace, and more mercy of Jesus Christ. For the whole world was covered under wickednesse, the whole world, I say, the Jewes onely excepted, was overwhelmed in sinne, and had no promise at all of any salvation by God. But yet when Christ Jesus the Saviour of all the world appeared, and the Jewes

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Jewes would not acknowledge him their redeemer, it pleased God by him to save the whole world, and call vnto his grace aswel the Gentile as the Jew, the vncircumcised as the circumcised: and this did he onely of his infinit and great goodnesse. And therefore Saint Paul in the conclusion hereof, crieth out, and

Rom. II. 33 saith, O the deepnesse of the abundant wisdom and knowledge of God, how vnsearchable are his iudgements, and his wayes past finding out! Who knoweth the mind of the Lord? who was his Counsellor? Who hath giuen vnto him first, that hee might bee recompensed againe? And therefore hee concludeth thus: *Quia in illo, ex illo, & per illum omnia, illi omnis honor & gloria*: For of him, through him, and for him are all things: to him therefore bee glorie for euer. Thus doth Saint Paule conclude the first part, to know the covenant of their saluation, to know the greatnesse of Gods mercie, whereunto they are called, and to giue the prayse and thanks therefore to him alone.

In

The seuenth Sermon.

In the second part, which I now handle, hee instructeth them of a vertuous life, of honest conuersation, and bright living among all men. For it is not enough to change our Religion, it is not sufficient to alter our faith, but we must also change our old life, we must walke in newnesse of life, we must walke in holinesse, we must walke as becommeth the professors of a new Religion, as becommeth them that are of a right faith, as becommeth all such as confesse God and his Gospel. And therefore S. Paul writing vnto the Hebrews saith; Seeing that we by the meais of the Heb. 10. 19, bloud of Iesus haue libertie to enter into the holy place, let vs draw nigh with a true heart in a sure faith, let vs prouoke vnto loue and to good workes. So in another place he saith; You were sometimes darknesse, but now ye are light in Ephe. 5. 8, the Lord, walke therefore as becommeth the children of light: So God himselfe when he had chosen the Iewes to be his people, and them alone amongst all other Nations to worship him, said; O Deut. 10, Israel, what is it that I require or seek for

O

at

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at thy hands, but that thou loue mee, and keepe my commandements: This is the onely thing that I would haue you to doe, that you keepe my Law and walke in my Precepts.

Therefore Saint Paule himselfe also, after hee had declared and set forth at large, the great goodnesse and mercie of God, he said, I beseech you, that yee make your bodies a quicke and liuely Sacrifice, holy and acceptable vnto God, which is, your reasonable seruing of God. Renew your spirits, make your selues new harts, that it may shew and appeare in you, that you are reconciled vnto God, that you are the children of adoption, and professors of Gods holy name.

Therefore bee not high minded, bee not wise in your owne opinions: recompence no man euill for euill: prouide aforehand things honest in the sight of all men: and if it bee possible, haue peace with all men. Marke well my brethren these words by the way, If it be possible haue peace with all men. Christ, though
hee

The seventh Sermon.

hee was the authoꝛ of peace , and the true peace it selfe, yet could he not haue peace with all men. *Non veni pacem mittere in terras, sed bellum, sed discordiam,* Luk. 12.
I am not come (saith Chꝛist) to send peace into the world, but war and dissention: for from hence forth there shall be fire in one house diuided, three against two, and two against three. The Father against the Son, and the Son against the Father. The mother against the daughter, and the daughter against the mother. The peace of the world is no peace with God: the loue of this world is no loue befoze God.

So the Patriarches and the Prophets, though they were men of peace, yet could they haue no peace in this world. And therefore Saint Paule here saith, If it bee possible, as much as in you shall lye, haue peace with all all men, bee in vnitie and loue with all manner of men. This thing, my brethren, I haue put you in remembrance of by the way.

But that S. Paule should thus doe, that he should exhort the Romanes,

The seuenth Sermon.

as he here doth, that they become not high minded, nor wise in their owne opinions, nor recompence no man euill for euill, and that they should, if it were possible, haue peace with all men, good cause there was, there was, I say, good cause, why he should thus doe. For there were at the same time in Rome, a great number both of Iewes and Gentiles, and amongst them there was great strife and diuision. The Iewes on the one side esteemed not the Gentils: the Gentiles on y other side despised the Iewes. Thus betwene them the people were diuided, and rent into dissention: thus betwene them the whole people oftentimes were readie to fall together by the eares: and thus thorough them, were they at such great contention and strife that they that were brethren would not bouchsafe to commune, & talke together: they that befoze were linked in such loue and vnited together, that one would die for the other, could not then one abide another: and such as were friends, became open enemies. And this came to passe onely through pride. Pride was
the

The seuenth Sermon.

the cause that such as were bꝛethꝛen fell out one with another: pꝛide was the cause that such as should haue died one foꝛ another, could not one abide another: pꝛide was the cause that such as befoꝛe time were friends, became then open enemies. The Iewes on the one part were pꝛoud, foꝛ that they were the children of Abraham, foꝛ that they were vnder the Law and pꝛomise, foꝛ that they had knowledge of Gods wil by **D**ꝛacles, foꝛ that God had oftentimes both sent his Angels vnto them, and spoken by his owne mouth vnto them; and the Gentiles had none of all these: they were not of the seed of Abraham: they were not vnder the pꝛomise: they neuer had knowledge of Gods wil, neither by **D**ꝛacle, noꝛ vision: God neuer spake vnto them, noꝛ neuer sent his Angels vnto them. The Gentiles on the other sides, were as pꝛoud as the Iewes: they said that they had wise men amongst them, men of great learning and knowledge: they had **P**hilosophers, they had **A**stronomers, they had **G**eometritians, and great **D**ꝛatoꝛs; and so

Rom. 9.

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had not the Jewes amongst them: They had no men of great wisdom, they had no men of any high learning, they had no Philosophers, no Astronomers, no Geometricians, nor Orators; they were men ignorant, and without any great knowledge at all. Saint Paule therefore to set an vnitie betweene these two which were thus farre at discorde, exhorteth them that They all thinke one thing, that they bee of like affection one towards another: that they bee not high minded, nor wise in their owne opinions. For pride it is that breaketh all loue, and pride it is that breedeth all dissention. There was neuer yet diuision, there was neuer any discorde or dissention, but Pride was the first cause and author thereof.

Lucifer, that sometime was an Angell of G D D, set himselfe against G D D, and said; *Exaltabo me super Aquilonem, & ero similis Altissimo*, I will get mee vp above the North Pole, I will sit aboue the clouds, and I will bee like vnto the most highest. And
this

The seuenih Sermon?

this did hee, for that hee swelled with pride. And therefore was he thowen downe, onely for this great pride of his was hee cast into vtter darknesse, and deepe dungeon of hell.

Corah, Dathan, and Abiram, being Num. 16. puffed vs with pride, conspired against Moses and Aaron: but God caused the earth to open, and swallowed vp both them, and all such as then were in the Tents with them.

The Jewes themselves, which had professed the Gospell of Christ in Saint Pauls time, were diuided; and some of them said; I stand with Paule, some other said; I hold with Apol- 1. Cor. 1. lo, and so were drawen on either side.

And this did they onely thorough pride. But alas, saith Saint Paule, Is Christ diuided? both Paule and Apol- lo preach one and the same Christ vn- to you, they teach you all one Gos- pell, is Christ then diuided amongst you? So likewise some of them, which professed Christs Gospell (be- cause

The seventh Sermon.

Rom. 14.

cause all meats & drinks were indifferent vnto them, because they could with safe conscience indifferently eat of all meats and drinke of al kinds of drinke) were proud, and thought themselves moze perfit than other men. On the other side, such as had a conscience therein, such as could not for conscience sake indifferently vse all kinds of meats and drinkes, were likewise proud, and thought themselves moze holy than other men.

And thus pride, euen amongst such as professed Christ and his Gospel, brake the loue and vnitie which should haue bene amongst them that liued vnder the Gospel. Pride it was that caused the Jewes to hate the Gentiles, and the Gentiles to despise the Jewes. Pride it was that caused Lucifer so much to exalt himselfe, and make himselfe egall with God. Pride it was that caused Corah, Dathan, and Abiram, to conspire against Moses and Aaron. Pride it was that caused such as could indifferently eat all meats, to thinke

The seuenth Sermon.

thinke them selues moze perfit than such
as could not so do. Pzide it was againe,
that caused the other which could not in-
differently vse all meats, to thinke them
selues moze holie than the rest. There-
foze in this place S. Paul willeth the
Romans for auoyding of all dissention,
first to put away all pzide, which is the
verie roote and mother of all disoord.
Be not high minded, said he, for so shall
you abate this rancour and malice a-
mong you, but humble your selues,
humble your courage; be not proud of
your wit, of your great learning, of your
eloquence, but make your selues egall
to them of the lower sort. This is the
golden chaine of humilitie. For like as
pzide is the mother of all wickednesse,
so is humilitie the mother of all vertue:
like as pzide maketh vs like vnto Luci-
fer, so humilitie maketh vs like vnto
Christ. Therfoze Christ him selfe, when
he first gaue his Disciples charge for to
preach, when he first gaue them in com-
mandment vpon the mount, to publish
abroad his Gospell, *Beati pauperes*, said Luk. 6.
he, and why so? *quoniam ipsorum est reg-*
num

The seventh Sermon.

Math. 5.

num calorum, Blessed are the poore, for theirs is the kingdom of God. And again, *Beati mites*, and why so? *quoniam ipsi possidebunt terram*, Blessed are the meeke, for they shall inherite the earth. So again, to

Math. 11.

his Disciples he said, *Discite ex me, quia ego mitis sum*, Learne ye of me, for I am meeke, I am gentle, learn this of me said

Philip. 2.

Christ. So Paul, *Hic sensus sit in vobis, qui fuit in Christo*, Let the same mind be in you, that was also in Christ Iesus: which when he was egall with God, yet neuerthelesse made himselfe of no reputation, & humbled himself vnto death, euen the death of the Crosse. So Dauid, notwithstanding he was a King, a Prophet, and a man chosen, euen according to the heart of God, yet he humbled himselfe, &

Psal. 131.

said, *Non ambulavi in magnis, neque in mirabilibus super me*, I am not high minded,

1. Cor. 1.

I haue no proud lookes, I do not exercise my selfe in great matters, which are too high for me. So Paul, God hath chosen the foolish things of this world, that by them he may be able to confound the wise: he hath chosen the weake things, that thorough them he may subdue the strong.

The seventh Sermon.

strong. Thus God vlieth humble & lowly things, saith S. Paul, *Ex ore infantium et lactantium perfecisti laudem tuam*: Out of the mouth of verie babes & sucklings hast thou made perfit thy praise, euen by the mouths of infants & sucking babes thou hast ordeined strength, and spred abroad the glozy of thy name. So Paul, notwithstanding he was a great learned man, and skilfull in the Lawes among the Jewes, yet he bragged not, nor boasted of his great knowledge he had, but he humbled himselfe, and said, *Ego me arbitror nihil scire nisi Christum, & eum quidem crucifixum*: I thinke thus of my selfe, that I know nothing, saue Iesus Christ, euen the same that was crucified, other knowledge haue I none to anaunt my selfe of said S. Paul. And vpon this foundation of humility, it pleased almightie God, at the first to erect & build his holie Church, vpon his Apostles, I say, who were the very paternes of meeknesse, it seemed good vnto God to build his holy Church. And after them such as were of the congregation of Christ, such as professed the name of Christ, were not proud men, were not

The seventh Sermon.

Act. 4.

not men of haue courage, nor high minded. And therefore, as we read in the Acts of the Apostles, *Erat illis cor unum, & anima una*, They were all of one heart, and one mind together. So at the beginning, the Disciples of Christ were poore in spirit, and therefore were they meet to inherite the kingdome of Heauen: they were meeke in heart, & humble of mind, and therefore were they meet to possesse the earth: they learned at Christ to be meeke and lowlie, they had the same sence in them that was in Christ, and therefore they humbled themselves vnto death: they were counted the foolish things of the earth, therefore were they meet instruments to confound the wisdom of the world: they were counted the weake things, & therefore were they meet to overcome the mightie. The Babes were meeke & lowlie, and therefore were they meet to spread abroad the glorie of God. Saint Paul of all his learning thought that he knew nothing, so much he humbled himselfe: and therefore was he meete to be an Apostle of Christ, and Preacher of his Gospell. There

The seventh Sermon.

There is a sto^{ry}ie, or rather a fable, w^{ri}ten of S. Anthonie; whether you take it as a sto^{ry}ie, or a fable, I much recke not, but it serueth well fo^r this purpose, it is thus. Saint Anthonie on a time lay in a traunce, and as he so lay, he looked downe from Heauen, (as he thought) & saw all the whole earth so thicke couered with snares, that possible it was not fo^r any man to tread vpon the earth, and not be intangled therewithall: and this when he beheld, suddainly he cried out, and said, O Lord, and who can then walke on the earth, and not be intrapp^{ed}? with that he heard a voice that answered him, and said, *Sola humilitas*, Only humilitie it is, said that voice, that may go, and not be intangled; only Humilitie, and nothing else. Who so is Humble, he may walke without danger, he may go and not be taken. This is w^{ri}itten that S. Anthonie should see, and heare in his traunce. But David, the prophet of God, saith in deed, *Sacrificium Deo spiritus contritus*, The contrite and humble heart, is a sacrifice vnto God; the meeke and lowlie heart is a
sweet

St Anthonie

The seventh Sermon.

Psal. 138.

sweet and acceptable Sacrifice vnto God, saith the prophet Dauid. So againe, in another place, he saith, *Deus humilia respicit, & alia à longè prospicit*, God hath regard to the humble and lowlie, and as for the proud, he beholdeth them a far off. Esaie also, or rather God by his Prophet Esaie saith, *Super quem requiescet spiritus meus, nisi super humilem?* Vpon whom shall my spirit rest, saith God, But vpon the humble and meeke? for otherwise, saith Saint Paul, *Qui inflatur, cadit*, He that is puffed vp with pride, falleth into the hands of the Deuill.

Esa. 65.

Tytus 3.

Thus, (good Bretheren) humilitie preserveth the Church of God, humilitie vphouldeth all good Common weales. Pride it is that scattereth the Church of God, pride ouerthroweth all good Common weales. There was yet neuer pride in any Citie without dissention, nor dissention that continued without destruction of the whole Common weale. Ye shall neuer read in any record, eyther of Citie, Kingdome,

The seuenth Sermon.

home, or Common weale, but that, if
pride raigned therein, there consequent-
lie followed dissention, and of dissen-
tion insued the ouerthrow of the same.
In the Citie of Rome, which was cal-
led the Ladic of the whole world, there
were two that tooke vpon them the go-
uernance of the Empire, Iulius Cæsar,
and Pompey. Iulius Cæsar was a man
of so haught courage, that he could abide
no pære, Pompey was of such an high
mynd, that hee could suffer no man to
be his egall. And thus for dominion,
scroue these two together: and thus
thorough their dissention, was not on-
lie the whole Citie, but the kingdome
it selfe brought to destruction. The
state of the Gretians, which then chief-
ly aboue other, florished, because it
was diuided, came to vtter confusi-
on. But what speake I of these? what
speak I of Rome, and the state of the
Gretians. Who is there that hath not
heard of Ierusalem, Ierusalem I say,
that great City, that same Towne that
God had chosen to him selfe, euen
that same Towne wherein God would
haue

*Cæsar
& Pompey:*

Ierusalem:

The seuenth Sermon.

hane his Temple erected , and his holie name honozed , after that the Rulers thereof began to be diuided , after that the Magistrats fell to discord , and each man would be a Captaine , and no man would be ruled : then came the enemies in , then was it besieged , then was the Mother for verie famine constrained to eat her owne childe , then was it utterly destroyed , and no one stone left vpon another ; and which was most miserable , there were slaine in that Citie xi. hundred thousand people , and the verie chanel in the streets ran all with blood. Thus miserably was it ouerthrowen , and in such wretched estate were the whole people thereof : and this only came to passe , thorough pride and dissention. And this was it that Esaie long time befoze prophesied of , and said ,

Esa. 3. 14. Then shall the whole Countrey be scattered , when the people once conspire against their Princes. And therefore also an old wrytter , Petrus Lilius saith, Discord is the only cause of the overthrow of Kingdomes ; Diuision is the onlie cause that great Empires can not stand ;

Dissen-

The seuenth Sermon.

Dissention maketh two kingdomes of one; Dissention maketh of two Cities one, and at length it maketh of two kingdomes, no kingdome, of two Cities, no Citie. This writeth Petrus Lilius, of Dissention, this is the end of Disoord sayth he, and in deed experience hath taught that this is most true.

But wherefoze speake I of these things? wherefoze do I here repeat vnto you these old and auncient histories? why recount I vnto you the ouerthrow of Rome? the destruction of the Gretians? the desolation of Ierusalem? which all hapned thorough Diuision. I would to God I saw nothing euen now befoze mine eyes, that causeth mee thus to say; I would to God, I say, that I saw now nothing present befoze mine eyes, that causeth me thus to say. But these examples, (my Bretheren) God hath placed befoze our eyes, that we might take heed by them, that we might the better looke to our selues, and beware of our owne destruction. Christ hath said, Christ that is the authoꝝ of Trueth, and trueth it selfe, hath said, *Ciuitas diuisa*, Luk. 12

P

deso-

The feuenth Sermon.

desolabitur, The Citie that is diuided, be it neuer so rich, neuer so strong, neuer of so great force, yet, shall it be destroyed, it shall be brought to vtter desolation. Rome, that sometime was the wealtheyst Citie in the world, & called therefore the Ladie of the whole world, fell to diuision: and therefore was shee ouerthrowen, and vtterly destroyed. The Bretians, which were a people of greatest force, fell to dissention: and therefore was their whole estate pulled down, and cast flat to the ground. Ierusalem, that holie Citie, that Citie that was so strong, fell a sunder, fell at discord within it selfe: and therefore was shee spoiled of her enemyes, and brought to desolation.

Roma.

Bretan.

Ierusalem.

Remember, (good Bretheren) remember with your selues, how can that Ship which saileth in the Sea, be safe in the middelt of the waues, if the people within the same boze holes theough it, or rent vp the ribs of the same? How can that Citie be preserved, where no man will heare counsell, where no man careth for the publike state, where no
man

The seventh Sermon.

man passeth for other, where God is not
in the midst? *Deus charitas est* saith S. 1. Ioh. 4.
Iohn, & *qui in charitate est, in Deo manet*,
God is charitie, and he that dwelleth in
charitie, dwelleth in God. ¶, saith
Salomon, *Turris fortissima nomen Do-*
mini, The name of the Lord is a strong
Tower: The name of God saueth the
Citie. Dauid also the prophet of God Psal. 127.
saith, *Nisi Dominus custodierit ciuitatem,*
in vanum laborant qui custodiunt eam: Ex-
cept the Lord keep the Citie, except the
Lord defend it, saith he, they labour
in vaine, they watch in vaine that are set
to defend it.

These things, (good Bretheren) ap-
pertaine both to our office that are Mi-
nisters, and appointed by God to in-
struct the people, and they appertaine al-
so vnto all Magistrats, yea and vnto the
whole people. As for vs that are Gods
Ministers, and messengers sent vnto
you, we do stand vpon the Tower to
crie, and giue you warning that the ene-
mies are comming, to shew you before
hand that your foes are appoaching: our
part is to declare vnto you, that your

The seventh Sermon.

fight is not against King, nor Caesar, is not against any Prince or power of this world, but against spirituall enemies, against the Devill and his adherents: our part is to dissuade you from dissention, to dissuade you from discord and division. This must we do aswell to the Magistrate, as to the rest of the people: aswell to him that beareth office, as to him that beareth none. For, we are debtors vnto all men, aswell to the rich, as to the poore, to the wise, as to the foolish, to the good, as to the bad. This is also the Magistrates office, this is likewise his duetie. Therefore hath God set him vp, therefore hath God exalted him aboue the rest of the people, that he should guid them in peace, & lead them in loue and vnitie together. Thus did Dauid, that good king; he found the whole kingdome left by Saul his predecessor in dissention and division within it selfe, he found, I say, the whole countrey at variance and great debate: but by his great wisdom and good gouernance together, hee reduced the same into good order againe, and such as befoze were ene

Rom. I.

The seventh Sermon.

enemies, he made faithfull friends, and the whole Countrey he brought to quietnesse, peace, and mutuall vnitie. And therfore, when he had this brought to passe, for ioy that he had thus of mortall foes, made louing friends, he sung, *O quàm bonum, & quàm iocundum, habitare fratres in unum*, O how ioyfull a thing is it, for Bretheren to dwell together in vnitie. So much it comforted him, so glad was he when he saw his people agree together. Therefore in the Scriptures the Magistrates are called Shepheards, for that they ought so to guide the people committed to their charge, as the Shepheard doth his flocke. Therefore they are called also Captaines, for that they ought to haue such respect to Gods people, as the good Captaine hath regard to his Souldiers. Therefore likewise are they called the Heads, for that, like as the head governeth the whole bodie, so should they rule and gouerne the people, as members of their bodie. Therefore in like are they called Fathers, for that the people are so in subiection vnto them, as

Psal. 133.

Psal. 78.

Iosua 1.

1. Pet. 2.

The seventh Sermon.

the childe is in obedience vnder his father. But chiefly it is required in them, it is chiefly, and aboue all other things required in such as are Magistrates, that they them selues know God, that they them selues, I say, aboue all other men, haue perfitt knowledge of God, and his Lawes; so that the people by that meane may follow him, and they altogether may follow God. Therefore in the Booke of Deutronomie, God himselfe gaue in charge to all such as should become Magistrates, saying, He that is called to beare Office, what euer hee be that is appointed to be a Ruler, shall first write out all this Booke of my Law with his owne hand. And againe, he said, *Non recedet liber iste ab ore tuo*, This Booke of mine shal not depart from thy mouth, this Booke of mine shall not be out of thy hand. This is Gods charge to all them that beare office, this is his charge and commaundment giuen vnto them. Therefore that good king Dauid, when God had appointed him to be king and chiefe Ruler of his people, he said, *Si dedero*

Iosua 1.

Dauid.
Psal. 132.

The seventh Sermon.

*dedero oculis meis somnum, aut palpebris
meis requiem antequam inuenero domum
Domini meo, & Tabernaculum Deo Iacob.*

If I shall giue my selfe vnto sleepe, or
mine eye lids any rest, before that I find
out a house for my God, and a Taber-
nacle for the God of Iacob &c. as who
would say, I will neuer studie myne
owne matters, I will neuer go about
mine owne businesse, befoze I haue
established the matters of my God, and
the businesse of the God of Iacob. Ther-

Ezechias:

2. Chro. 29.

foze in like maner Ezechias, that vertu-
ous king, when he was called by God
to beate office, would not go home to his
owne affaires, befoze he had purged the

Church of God. Iustinian also, that good
and godlie Empero^r was wont to say,

Iustinian:

That he as much cared for the preferua-
tion of Gods Church, as he did for the
safeguard of his owne Soule. And thus,
loke what care Dauid the prophet of God
had ouer Gods people: loke what care
that vertuous king Ezechias had: loke
what care that good and godlie Empe-
ro^r Iustinian had, the same, and the like
ought every good Magistrate to haue:

as

The seventh Sermon.

as Dauid, Ezechias, and Iustinian did, so should euery good and godlie officer doe: hee must not giue himselfe vnto sleep, nor his eye lids vnto rest, before he hath prouided a Temple for the God of Iacob: he must not go home vnto his owne house, before that he hath purged Gods Church: he must haue as great respect to the saluation of Gods flocke, as he hath regard to the safegard of his owne Soule: he must remember that his chaire is Gods chaire, that his sword is Gods sword. Now (good Bretheren) it becometh you of your part, to put away all hatred, to abolish from him all pride, dissention, all discord, and to honoꝝ the Magistrate, to follow you your Shepheard, as the sheepe do their shepheard: to ioy in him your Captaine, as the Souldiers reioyce in their Captaine: to be gouerned by him your head, as the members of the bodie are ruled by the head: and lastly, so to be in subiection vnto him, as the childe is in obedience and subiection to his father. And so shall there then be, both a godlie Magistat, so shall there be godlie
lis

The seventh Sermon.

lie people, and so shall there be a godlie
Kealme.

Now let vs here thinke that Saint
Paule speaketh these words vnto vs
(as indeed he speaketh them vnto vs, if
we are, or will be called Christians) vn-
to vs, he saith; Bee not high minded,
vnto vs he saith; Bee not wise in your
owne opinions: vnto vs he saith; Re-
compence no man euill for euill: vnto
vs he saith, If it bee possible haue peace
with all men. ¶ then, why are wee of
such proud hearts? Why are wee high
minded? Why are we wise in our own
opinions? Why recompence wee euill
for euill? Why seeke we reuengement?
Why agree not we together? ¶ by whose
name shall I cal you? I would I might
call you brethren: but alas, this heart of
yours is not brotherly. I would I might
call you Christians: but alas, you are
no Christians. I know not by what
name I shall call you: for if you were
Brethren, you wold loue as Brethren:
if you were Christians, you would agree
as Christians. Christ said vnto his dis-
ciples, and so by them to all such as pro-
fesse

The seuenth Sermon.

Ioh. 13.

fesse his name; *Mandatum nouum do vobis, vt diligatis mutuo, sicut & ego dilexi vos*, I giue you a new commandement, said Christ, that you loue together euen as I haue loued you. By this token, by this cognisance of mine shal men know you to be my Disciples, if you loue together as I haue loued you. Let vs looke well vpon our selues, let vs behold our selues well: alas, this badge, this cognisance is gone, this peace that Christ left vnto vs, is not to be found amongst vs.

O yee that sometime were brethren, but now mortall enemies, ye that sometime ware this Badge, this cognisance of Christs peace, which now yee haue cast from you, O how long will you follow vanitie, how long will yee dwell in dissention? I haue done my part, I haue called you to peace, I haue called you to loue, I haue called you to vnitie: doe you now your parts, do you ensue after peace, loue you each other, continue yee in vnitie together. I haue not the keyes of your hearts, I am not able to loose and open those stonie hearts of yours

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yours: God make you al one, God mollifie you hearts, God make you friends, God graunt you to loue as brethren together.

Let vs lay aside this pride of our heart, let vs not bee wise in our owne opinions, let vs not requite euill with euill, let vs, as much as may bee, haue peace with all men. Alas, it is no great thing that I require of you: I require onely your loue, I require your friendship one towards another, I aske no moze but that your hearts bee ioyned in mutuall loue and vnitie together. Alas, it is a thing that some may bee granted of such as pray together of such as haue one heavenly Father, of such as are partakers of Christs holy Sacraments, of such as profess Christ, and will bee called Christians.

O how can we pray our Heavenly father to forgiue vs, if we will not forgiue our brother wherein hee trespasseth against vs. How can wee with cleere conscience come vnto the holy Comm

The seuenth Sermon.

Communion, and bee partakers of Christs most holy bodie and bloud, if wee are not in charitie with our owne neighbour: Let vs therefore lay aside all disceide without hipocrisie, let vs lay apart all malice without dissimulation, let vs all ioyne together in brotherly loue, let vs all be of like affection one towards another, let vs not bee high minded, but let vs make our selues equall to them of the lower sort. So shall wee make our bodies a quick and liuely Sacrifice, so shall wee make them holy and acceptable vnto God, so shall we bee reconciled vnto God, and God reconciled vnto vs: and finally, so shall we which are called Christians, be knowne to be Gods seruants and such as pofesse the name of Christ, if wee shal be found to haue this peace and brotherly loue, which is the badge and cognisance of Christ. And so shall God be ours, and remaine with vs for euer.
Amen.

